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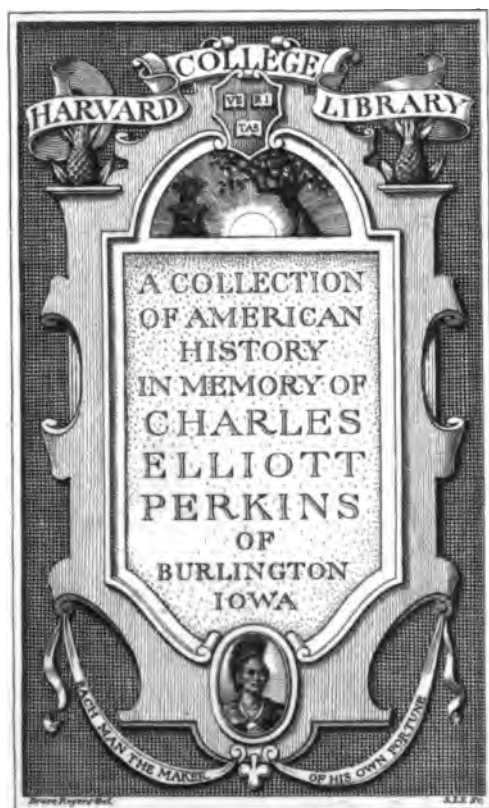
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# IMPROVEMENT ERA,

ORGAN OF

Young Men's Mutual Improvement  
Associations.

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VOLUME II.

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PUBLISHED BY THE GENERAL BOARD.

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B. H. ROBERTS, } Editors.  
EDW. H. ANDERSON, }

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# IMPROVEMENT ERA.

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VOL. II.

NOVEMBER, 1898.

No. 1.

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## AN UNPUBLISHED LETTER ON THE TENNESSEE MASSACRE.

---

A THRILLING NARRATIVE.

BY WILLIS E. ROBISON, PRESIDENT OF THE WAYNE STAKE OF ZION.

---

[PREFATORY NOTE.—On the 10th of August, 1884, Elders John H. Gibbs and Wm. S. Berry, together with two Condor brothers, were murdered at the Condor farm, Cane Creek, Tennessee, just as they were beginning Sabbath morning services. They were killed by a mob of armed men, some, if not all, of whom were masked. The number of men in the mob has been variously estimated at from fifteen to thirty. The leader of the mob was killed by one of the Condor brothers after the Elders were shot. Mrs. Condor, the mother of the two boys, was savagely wounded after the others were killed.

A few days after the killing, and after the visit to the scene of the massacre related by President Robison, Elder B. H. Roberts went to the perilous place, exhumed the bodies with his own hands, and took them to Nashville, where they were placed in the care of

Elder Robison. He brought them to their homes, where the last sad rites were performed in their honor, amid general mourning throughout all Zion.—*Editors.*]

SALT LAKE CITY, UTAH,

March 12th, 1895.

*Elder B. H. Roberts,*

DEAR BROTHER:—In accordance with a promise made by me at your request, I will write for your benefit a brief account of the part I took in the State of Tennessee at the time of the massacre of Elders John H. Gibbs and William S. Berry, and also some few items connected with the journey home with their bodies, after you had secured them. The length of time that has elapsed since then, and the entire absence of notes of reference at my disposal, will make my account perhaps a little faulty as to minor details, and perhaps as to exact dates as well. Should you find in the latter errors that are apparent, please make the proper corrections. And in these few words of preface permit me to say that I am thankful that I was considered worthy of being entrusted with the responsibility of bringing the bodies of my martyred brethren home to Zion; and in my life's history there is no page of which I feel more proud, than the one which records the faithful performance of that trust. And in the great beyond where I hope to meet them, I trust this act may be another cementing bond between us, for I believe they will not be unappreciative of anything that tended to bring their mangled remains home and restore them to their families, and that the lustre emitted from their Martyr's crown, may shed a few glimmering beams across my pathway.

Yours in the Gospel,

WILLIS E. ROBISON.

#### PRESIDENT ROBISON'S NARRATIVE.

Sunday, August 10th, 1884, is a date that will be ever memorable in my life. On that day Elder Willard H. Robinson of Salina, Utah, and myself held a meeting according to previous appointment at the house of Brother George W. Seals, on Cedar Creek, in Dickson County, Tennessee. At that meeting, and during the whole day a spirit of sadness prevailed that I never before witnessed in my labors, and on account of which our meeting, so far as the preaching was concerned, was a failure. After the dispersion of the people I went out into the peach orchard and sat down under a tree where I could be alone, not caring to talk to anyone, and

my companion felt much the same as I did. While sitting there Sister Seals came out and hunted me up, and with tears streaming down her cheeks, asked me what they had done that I was offended at them; said she and her husband knew something had transpired that had wounded my feelings, and desired to know what it was, that they could make reparation. I could with difficulty make her believe otherwise than that such was the case. I make mention of this to show the spirit of sadness that was prevalent at that time.

I had not seen Elders Gibbs, Jones, Berry, and Thompson for some time, and according to appointment made by mail they were to meet Elder Robinson and myself at McEwen on the next Tuesday, and get their mail, which had been accumulating for some weeks, and then we were to spend a day together on Blue Creek, close by, where we had many friends.

On the 11th Brother Robinson and I walked over to Blue Creek, where we waited for the other Elders, stopping at J. L. Choats'. I think we waited there all day Tuesday, and then the brethren not having arrived, we concluded something had detained them. We felt that we could wait no longer, as we had been opening up a new field, and felt we should return to it again. So we bade Mr. Choats' family good-by, and leaving a message for the Elders, when they should come, started for our field of labor. Thinking that something regarding their delay might be learned at the post office, we went by McEwen to inquire, when we got to town, where we were somewhat acquainted. We then heard first of the sad event —of the murder of some, or all, of the Elders we had been waiting for. The papers contained the account of the meeting at Brother Condor's, the attack of the mob and the killing of the Mormon preachers; but the accounts were very conflicting. One statement was that all were dead, another assumed the fact that only one or two were killed, and the others were hid in the woods, but desperately wounded. In fact no two rumors seemed to agree, to give us any definite information, but it was very patent there was something in the report. Our depression of spirits the Sunday previous, the failure of the Elders to appear at the time agreed upon, and above all the fact that we knew they intended holding meeting on Cane Creek at the time the killing was alleged to have occurred, gave an air of credibility to the whole affair. I will not attempt to de-

scribe how I felt under the circumstances; language is insufficient. Suffice it to say I had labored with those brethren and formed attachments such as Mormon missionaries alone can form. And with one of them (Elder Thompson) I had left home, and together we had labored with no feeling except that of perfect harmony ever existing between us; and now to think of some of them lying dead, shot down like dogs, and some of them lying fatally wounded in the woods, with no one to minister to their dying wants, or give them a cheering word, was more than I could stand. Then a hope presented itself, that after all the rumor might be an exaggerated one, and matters might not be so bad as represented. The only way I knew of to relieve myself of the suspense was to go and see for myself. Believing I could do better by going alone I went back to Mr. Choats with my companion, and left him there, and notwithstanding the protests of my friends, started for Cane Creek. I wore an old shirt and some jeans pants and a pair of heavy boots to give me the appearance of a laborer. That day I walked to a station, the name of which I have forgotten, (Gillem) but it was where the little narrow gauge railroad ran down to Centerville. I stayed at a hotel there that night, partly to pick up some information and partly because I could ride part way down on a train in the morning. I claimed to be going down to Wayne County to get a job of cotton picking. The next morning I rode to Centerville on the train. I will here digress and state that I had heard very much about the murder by this time; everybody was talking about it, and it was justifiable in their opinion, as the Elders were represented as being a low-down lot of scoundrels and blacklegs; and I learned that the people residing there were determined to stamp Mormonism out of their midst. I want to state that I had fully weighed all these things, and the chances of being able to make the journey in safety, and of course relied on a power superior to man, to guide my actions. After leaving Centerville and walking a few miles, I did something that I have often wondered at, and to this day whether I did right or wrong is not clear to my mind.

Knowing that the citizens of the country were acquainted with the fact that we wore our garments as underclothing, and fearing if I fell into the hands of a mob and my body was searched for evidence of my identification my garments might give me away, I

took them off, rolled them up in a neat package and climbing a bushy tree, concealed them among the branches.

My course now lay along an old unused railroad track leading from Centerville to Buffalo. This track had been torn up during the war, and had never been repaired. It ran through a wild, heavily timbered country with no habitations visible for some miles. While passing along through this part my eye caught sight of two men partially concealed just ahead of me. Had there been any doubt in my mind as to their having seen me I would probably have made a detour, and gone around them. But, like a flash it came to me, that they were there to intercept any Elders that might be going to Cane Creek; and knowing that I was in for it, I walked boldly forward. As I came up they met me with the usual "Hello, thar, stranger!" to which I answered, "Hello yourselves!" They asked me to sit down with them on the track, as they wanted to talk to me. With this I complied, and they then began to ply me with questions, as to my business, where I was from, and where I was going, and the reason I was traveling afoot. I answered their questions by stating I was going down towards Wayne County in search of a job of cotton picking, that I was somewhat acquainted there, etc. And in reply to their questions as to whom I knew there, I told them the Praters, the Rileys, the Jobs, Newburns and some others, taking care to select the names of such as from a previous acquaintance I knew were hostile to the Mormons. As was customary among laborers there in warm weather I had thrown my shirt open in the front, which fact they were not slow to notice, as my breast was exposed; and one of them remarked that I wasn't tanned up very badly. I said my health had been poor and I had not done much out-door work of late. They still seemed suspicious and offered me some tobacco to chew. I accepted it, and having been formerly a user of the weed before going on my mission, it did not make me sick. The men now suggested that as they were out hunting they might as well walk along a little way with me; and so we started out slowly, talking as we went. Just ahead of us was a high trestle work, that we had to walk over. They asked me if walking over trestles made me dizzy. One of them said it made him dizzy, but it didn't affect Joe; and suggested that Joe go ahead and I should follow him while the other fellow brought



up the rear. I thought it was perhaps a plan to push me off, and claim it to have been an accidental fall on my part, as in all probability such a fall would have killed me instantly; but to have shown any fear or suspicion of them at that time would have been fatal to the character I was assuming, therefore I agreed to the proposition, and we started out in the order named with a full determination on my part that if I went over one of them should accompany me. After walking some distance we stopped and held another parley in which they came out and frankly told me that I could go no further; that if I was not a Mormon Elder myself, people would take me for such, traveling afoot as I was, and I would be killed as the others had been; that the whole country was ablaze with excitement, that the killing of Gibbs and Berry was a justifiable act, as they had been seducing all the women they had baptized, etc., and the Mormons must be rooted out. If I chose I might go back but I could not proceed. I laughed at what they said and told them if I was liable to be killed for a Mormon preacher I would stay with them a few days until the present excitement was allayed, or perhaps I might get a job of work in their neighborhood as I was not particular if I secured employment of some kind. After some further talking they said I might proceed but to go by the way of Hoenwall instead of Cane Creek. I thanked them for the suggestion and we separated, I to resume my journey, and they to resume their watch for some Mormon Elder (B. H. Roberts, I presume) who would be bold enough to try to reach his friends on Cane Creek.

When I reached Buffalo River I was at a loss just which way to go, as the road was not at all familiar, I having traveled it but once before, and that in the winter when there were no leaves on the trees; and I dared not make enquiries, for he it remembered that I had been warned to go by the way of Hoenwall, and should some party be still watching to see if I followed the suggestion, and find that I did not intend to do so, I might not be allowed to proceed. But I knew enough of the country to know that I was not more than four or five miles from Cane Creek, and so turned aside in the woods to wait until darkness came to hide me, as I did not dare to go farther in daylight. When night had come I started out again and selecting what seemed to me to be the best route or trail, I

proceeded very cautiously, and at about eleven o'clock came to a little creek that seemed somewhat familiar to me on account of its peculiar looks. It was named *Slippery*, and flowed into Cane Creek as I remember about two miles below Brother Condor's house. I followed this creek down until it came to the larger creek (Cane) and then I knew where I was. I can assure you I felt much better than when rambling through the woods uncertain as to whether I would come to the proper place or not. I now proceeded quietly up the creek until I came to the house of Brother Talley, and thought it would be a good idea to wake him up, and get him to go to Brother Condor's with me, or at least to give me some information of the true condition of affairs so I might know just how to proceed. So I knocked at the door and his dogs barked around me, (as only southern dogs can bark) and made noise enough to have wakened any one, but I could get no reply to my knocking. I told them who I was, what I wanted of them, and asked that I might be allowed to come in and at least talk with them, but all to no avail. I could get nothing from them although I could hear them at times whispering among themselves. Not daring to remain in argument too long for fear of being overheard by some one else, I finally left just as wise as when I came, with this conviction firmly settled in my mind, that they dared not come to the door for fear of being killed. I learned afterwards that this was the case; they thought it was the mob trying to test their loyalty to the Elders, and felt if they opened the door to let in a supposed Mormon Elder they would all be killed.

From Brother Talley's I went on up the creek to the Condor homestead, my experience having convinced me that it would be a useless waste of time to try to wake any one else to go with me. Arriving at the house, I saw a glimmer of light underneath the door and heard an indistinct murmur of voices inside. You may remember a large stump just outside the gate. I got behind this to be protected from stray shots from the house should I again be mistaken for a mobocrat by some unseen watcher inside, who might be rendered desperate by what had been suffered by the family. I then threw a handful of gravel against the door to attract attention, when immediately all became quiet inside. I now went to the door and told them who I was and asked to be admitted. A wom-

an's voice then replied and told me to go away, that I had caused enough suffering already there to satisfy the fiends of the infernal regions. That the Elders had been killed, the two sons of the family as well, and the aged mother now lay wounded seriously and might die at any time, and she begged me to go away and leave them alone. But I had come too far to be out-argued this time, and boldly told them that I would not do it; I was not a mobocrat, but what I claimed to be, and insisted on giving details of my visit to them in the previous winter to substantiate what I said. By this time Brother Condor, who had been asleep upstairs, had been awakened, and came down and began to talk to me, recognized my voice and let me in. On entering all were glad to see me for a minute and then fear came over them. Brother Condor said the roads were all guarded and the mob would know I had come in and would soon be there, and I would be killed and perhaps some of them as well. In fact I never saw people so badly frightened as they were, and also the kind neighbors who were sitting up with Sister Condor. But I told them there was no danger; that I had been very careful, and in coming down Slippery Creek (which Brother Condor said was guarded) not even a dog had barked at me. I wanted to know just how matters stood, who was killed and who was wounded, and all connected with it. Then they told me, the first facts I had received. That Elders Gibbs and Berry and the two boys were all killed and had been buried; that Elders Jones and Thompson were unharmed and safe among friends; that my visit could do no good and they were anxious for my safety and wanted me to go as soon as I would. I had had nothing to eat since early in the morning and it was now one o'clock in the night; so they prepared me something to eat, and a lunch to take with me, and after staying just one hour at their house, I left. I will not give the details of the killing of the Elders as told me there, as you are fully acquainted with them. But I will say that when I fully understood that all was done that had been done, the dead buried, the others unharmed and in a place of safety, I felt to leave the enemies' country as soon as possible. I will say for Brother Condor, although he felt very bad, yet his faith in the Gospel was not weakened by what he had passed through; he acknowledged the hand of the Lord in his bereavement. His wife,

who was propped up in bed smoking a cob pipe, did not seem so resigned as he did; but I could overlook that in her, suffering as she was both in body and spirit. Brother Condor insisted that in going away I should follow no road or path for fear of being captured by the mob. The moon was just rising above the tree tops when I bade them all good-by at the house. Brother Condor went a short distance with me to the edge of the timber, and then in parting told me to keep my face in the direction of the moon, and in about four miles I would come to [the Buffalo River somewhere near the old railroad bridge, and as I knew the track was on my left, I need not get lost.

I need not tell you of my journey in the night through that four miles of woods, with neither road nor path to guide me; of the briers and brambles I came in contact with; the fallen trees to clamber over; the thickets to penetrate; and last but not least, the dew that soaked through my clothes and wet me to the skin, and made my boots, which were new and unbroken, draw my feet up till I could hardly walk. Suffice it to say that just as day was dawning I came to the river, close to the bridge. Hunters were out hunting game with their hounds. I could hear the dogs bay-ing in all directions, and the road to the bridge ran through a lane for about a mile, with farm houses close on either side. I did not know just what to do; to go ahead would mean, perhaps, discovery by some one not friendly, and my appearance, to say the least, would excite suspicion; and to remain concealed for a whole day and wait till night did not suit me, because I knew Elder Robinson and my friends on Blue Creek would be full of anxiety for my safety. While hesitating just what course to pursue, one of those heavy river fogs suddenly settled down on the scene before me and seemed almost to have come on purpose for my benefit. I hastily pulled off my wet boots, and with one in either hand I struck the railroad ties in my stocking feet like a professional tie counter, only I went on the double quick. I could hear the people talking while doing their chores, sometimes but a few rods from me, but I passed through the lane and across the bridge unchallenged and unobserved; and worn out, I plunged into the woods on the other side to rest for a short time. I will say that the fog only lasted long enough for me to get into the woods, and then rose,

and the morning came on as beautiful as bright sun shine could make it. I had now walked steadily for nearly twenty-four hours, and thought to get a little sleep before resuming my journey; but anxiety was too great on my mind. I could not close my eyes; my thoughts kept wandering from my present situation to the Elders in the field, and what effect the murdering of them would have among the people, and I thought of their families at home, and kindred subjects connected therewith, until I gave up all idea of sleep and concluded to go on. I now made the discovery that my feet were swollen so badly that I could not get my boots on, pull hard as I could, so I took my knife and split them open in front and succeeded in getting them on in that way.

Resuming my journey, I had not gone far when in turning a curve in the road I was suddenly brought to a stand-still by three men stepping out of the woods in 'my path, and I realized that I was again hailed as a suspicious character. Although these men were, neither of them, the ones whom I had met the previous day, they were fully posted in relation to the interview that occurred at that time and boldly charged me with either being a Mormon or a spy, and asked my reasons for returning so quickly, instead of proceeding further south as I claimed was my intention the day before. I replied that I was unfortunate enough to be compelled to travel on foot because I had no money to travel otherwise; that I found the people very much excited over the event that had lately occurred on Cane Creek, and a fear of being mistaken for a Mormon, who I understood always went on foot, had caused me to hesitate on the risks to be run; and further that walking had used me up; that my feet were so badly swollen that I could scarcely travel and had been obliged to cut my boots to accommodate them (which fact showed for itself); and that I had concluded to go back home and let cotton picking go for the present. Now, whether my experience of the day before had enabled me to get up a better line of defense to justify my proceedings, or whether these men were less suspicious than the others, I do not know. But I succeeded with less difficulty than upon the other occasion in maintaining the character I had assumed. Finally with many admonitions of caution lest I be taken for a Mormon, they allowed me to proceed. My walk from there to Centerville was uneventful.

I crippled along until I reached Centerville, then took the little narrow gauge back to Gillem. At Gillem I would have to wait for about four hours for the regular express to come along to take me on to McEwen, and as I had but three dollars in money and I knew my companions had none, I thought I would walk a few miles and stop with a friend, and then walk through the next day and save my money to buy some new boots. But after going a mile or two a feeling came over me not to proceed but to go back and take the train and go on to McEwen that night. The more I thought of it the more convinced I was that such would be the proper course to pursue, and I acted accordingly. I went back to Gillem and waited for the train and arrived at McEwen about eleven o'clock at night. It was still four miles to Mr. Choats where I had left Elder Robinson, but I walked out there in about an hour, waked up the family, and found him gone. You may remember that you wrote me a letter from Nashville, asking us to come there as soon as we could and meet you at Gilchrist's Hotel. I had been gone longer than I anticipated, and Elder Robinson and Mr. Choats' family had come to the conclusion that I had met with the fate of the other Elders, and he, Elder Robinson, had gone on that night to Billy Hooper's with the intention of proceeding immediately to Nashville in the morning, having guessed from the writing and postmark the letter was from you and opened it. I now could see the reason why I was impressed to go back to Gillem and wait for the train; if I had not done so all the next day I would have been traveling west towards McEwen, and he would have been traveling east towards Nashville. As it was, Mr. Choats mounted a boy on a horse and had him go to Hooper's and stop him until I came along. I will say nothing concerning our walk to Nashville, over one hundred miles, which we made in two and a half days, although if time permitted there might be several items of interest connected with it. But suffice it to say, that at the end of that time two travelers, one of them at least, tired, weary, and foot-sore, might have been seen walking along the pike that passes by the penitentiary and leads into the city of Nashville. I had been at the Gilchrist hotel and was somewhat acquainted in the city and had no difficulty in finding the place where you requested me to meet you. But when the clerk re-

ferred to the hotel register he announced that you had been there some three or four days ago, but had gone and he knew not whither. Of course this news was quite a disappointment to us and left us in a quandary how to proceed. But remembering there was a branch of the Church at Baird's Mills, in Wilson County, we concluded to go there for the present as we had no money to wait at the hotel. Elder Robinson was for going on that night by train, as we had enough money between us to pay our fare there, but I felt otherwise. I said I was worn out with the journeying of the last few days, and that we would stay in town that night and have a good rest and then start the next morning and walk the distance, so we bought a big melon for our dinner, having had none as yet, and then to loiter away the balance of the day went down to the depot. We asked at what time the train left for Wilson County, (Baird's Mills) and were told that it would be about six in the evening, and if we wished we might remain in the waiting room until that time. Now that is just what we did wish, for some place to lounge around and spend the day instead of going to a hotel where we would have to pay for lounging around. After awhile I left the waiting room and sauntered out for no apparent object or purpose, and seeing a crowd gathered at some distance curiosity prompted me to see what was attracting them. After elbowing my way among them I found they were viewing two caskets, and heard the words "Mormon Elders, killed on Cane Creek," and upon investigation found it to be really the bodies of Elders Gibbs and Berry, that had been buried at Cane Creek only a few days before. And then I knew you or some one else was with them. I hastened back and found Elder Robinson and told him what I had discovered and we put ourselves on duty as sentinels to await developments. Nor had we long to wait until we saw Elder Thompson approaching, who seeing us at the same time, motioned us to follow him and then turned and left the depot. I need not dwell upon our meeting and the subsequent meeting of you and me in the waiting room, where you were waiting in disguise, nor to other events, including a visit with you to the newspaper offices to try to get the true condition of the affair before the public, and your final conclusion to send me home with the bodies of our brethren, instead of coming yourself as you had anticipated. All this you will remember,

and I will not refer to them, and only say that that same night about twelve or one o'clock, if my memory serves me right I left Nashville on my homeward trip. Nothing of importance occurred until I arrived at Cairo, Illinois. There a drunken fellow came aboard the train who claimed to be a nephew of the preacher that headed the mob at Cane Creek, and who was killed by young Hudson or Condor at the time, and swore he would kill me, for you will know that on the train I was a noted character. "Some Mormon preachers had been killed down in Tennessee. They were said to be guilty of all the crimes imaginable, including seduction and adultery, which was part of their religion, and the people down there stood it as long as they could and then killed them as they ought to have done, etc., etc., and this fellow is now taking their dead bodies back to Zion."

These and other remarks of a similar kind greeted my ears every few minutes, so that everybody knew who I was. Consequently when the preacher's nephew came aboard he had no difficulty in finding me. But the officers prevented any hostile demonstration on his part further than cursing and swearing at me in particular and the whole Mormon Church in general. We had to cross the river and change cars at Cairo and the conductor would not allow the corpses again to be put aboard the cars, but they were set on the ground, and the people yelled, "Throw them in the river." I produced and pointed out the certificates of death, showed they had died from gun-shot wounds, and not from any contagious disease, and showed the tickets to Kansas City and demanded my rights, and defied them to proceed without me and the bodies of the Elders. Finally when they saw they could not bluff me and after wrangling for a few minutes with the train waiting to start, I was allowed to put them on the cars. At Kansas City you will remember you were to have a man meet and assist me, and gave me his address. But I could find no such person. I bought tickets for the Elders (dead men's tickets) and myself from here to Utah. We had to change depots, and I had a repetition of the Cairo scene. Notwithstanding the certificates of death and the exhibition of their tickets the trainmen would not allow me to put them on the cars, the conductor declaring he would quit his job first if the company wanted them taken. Here a compromise was worked up. I was



allowed to put them on the platform and lash them with ropes to prevent their shaking off. The night came on wet and rainy and I felt that perhaps the ropes might, by getting wet, break, and so I took another turn at the baggage-master and succeeded in getting permission to put them inside at the next station. Thus matters went on until I arrived at Pueblo, Colorado, where I met the first kind word that I had received on the whole trip, from a big yard-master, with a Cleveland badge on his breast. You will remember it was just previous to Cleveland's first election.

I had to lay over in Pueblo for a few hours and also change cars, and this man insisted that I go in the office and rest myself and he would wire Brother Morgan as to my whereabouts and also see the coffins were properly transferred, all of which he did as promised. I soon after fell in with Sheriff John Turner, of Provo, and was also met the next day by the special car that came to meet the bodies, and I was once more among my friends.

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### PRAYER.

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More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day,  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round world is every way  
Bound by gold chains about the feet of God.

TENNYSON.

# THE PERSONALITY OF GOD.

BY ELDER FRED. W. CROCKETT.

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What kind of being is God? To this question there are diversities of answers and opinions, so far different that one shudders at the thought of reconciliation. One contends that He is mere spirit, while another dives deeper into absurdity and as a result of his explanation establishes the inconsistent theory that God has neither parts nor passions; that He is not a substance and is everywhere and nowhere at the same time. Thus we see the many conflicting ideas with respect to the make-up and nature of God. At this juncture the question may be asked, since the matter is of vital importance to our future welfare, as we have seen from the above statements, how are we to ascertain the true character of God and thus determine the correctness or erroneousness of the above mentioned theories? To this I reply let us go to His witnesses and from them glean the necessary information.

God created man in His own image. This must be counted as a collateral evidence that there is at least a striking similarity between God and man. When we behold man, we behold also the likeness of the Creator Himself. In the book of Genesis we are told that after the great deluge when man was destroyed for his disobedience, the earth resumed its natural beauty. The Prophet Noe by way of gratitude and appreciation for the great kindness and favor of which he had been the recipient, built an altar to the Lord and offered up burnt offerings demonstrative of his thankfulness. The Lord smelled the sweet savor that arose from the altar and said in His heart, I will no more smite everything living as I have done (Gen. 8: 21). We are forced to conclude from this part

of scripture that God has at least one of the senses possessed by man, namely, the sense of smell. These evidences may appear to some as weak and insignificant, but how can they be explained away? Some no doubt will assert that the evidence is taken from the Old Testament, and that renders it invalid and unreliable because it is said that Christ nailed the old scriptures to the cross. This argument, however, is not only unreasonable, but absurd and illogical. Christ's doing away with the old law does not rob it of its divine origin or establish the fact that it is not the word of God. The Old Testament is just as much the word of God as the New. The same God that created Adam lives today, and instituting a law through His only begotten Son does not take one iota of divinity from the old law. Christ, Himself, said before the New Testament was extant, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John 5: 39).

We are told that Moses, Nadab, Abihu and seventy of the elders of Israel saw God and there was under His feet as it were a paved work of sapphire (Ex. 24: 10). Further along in the same book we read that when Moses had made an end of communing with the Lord upon Mount Sinai, two tables of testimony were given him which were written by the finger of God (Ex. 24: 21). Moses tells us that the Lord spoke to him face to face as a man speaks to his friend.

Thus far we have obtained all of our evidence affirmatory of the personality of God from the Old Testament. Let us now turn our attention to the New, and perchance it may afford additional proof that will strengthen the testimony already produced.

After feeling the keen agonies of torture and the heart-bursting pains of the cross our Savior died, was buried and was resurrected. They who gazed in tender sympathy and in awful sorrow upon the inspiring countenance as it languished upon the cross and as the last shade of life faded away, also beheld the body reanimated and the glorious victor shining with immortal light. Three days after the crucifixion the beloved Son arose and for many days walked and communed with His chosen subjects. They to whom He manifested Himself after His resurrection stood in awe and wonderment. They had witnessed His life ebb away on Mount Calvary, but they had quite forgotten what He told them on one occasion while in Galilee,

that on the third day He would arise. Nevertheless He who had died was now before them. They stood in an attitude of fear, supposing they had seen a spirit, and the Master, fully understanding the situation, made the following reply: "Behold my hands and my feet, that it is myself; handle me and see, for a spirit hath not flesh and bones as ye see me have."

This proving insufficient to convince their skeptical minds, He asked for meat "and they gave Him a piece of broiled fish and honey comb, and he did eat before them" (Luke 24). Here was the Savior—a resurrected being—eating before His disciples to convince them that though He had suffered death He still lived with a body of flesh and bones. Let us not lose sight of the fact that it was with this identical body of flesh and bones that He ascended to heaven. Paul the apostle declares in writing to the Hebrews that Christ was the brightness of His Father's glory and the express image of His person (Heb. 1: 3).

Taking the foregoing in its literal and true sense we plainly see that God is as Christ was after His resurrection, a personal being, with a body of flesh and bones.

As further evidence corroborative of the matter under consideration, we read of Stephen at the time he was stoned looking up into heaven and beholding Christ at the right hand of the Father (Acts 7). Who, I ask, can in front of this mass of testimony now produced, deny the personality of God? Is any man so incredulous and bereft of discernment that he sees no beauty or grandeur in the divine fact of the personality of God? After this abundance of incontrovertible testimony who can advocate the illogical theory that God is a mere spirit?

In my estimation it seems that no heart susceptible to the entertainment of divine truths can in any way avoid the acceptance and advocacy of the facts arrived at in the above argument.

CREATION.

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What field for thought this word supplies,  
O'er which to range 'mid earth and skies;  
Nor can the great Creator's plan  
Be fathomed by the mind of man.

Wonders in science, art, and skill,  
Combine the ethereal space to fill  
With worlds and systems eternized,  
For spirit homes celestialized.]

Sun, Moon, and Stars have worshiped been,  
And fabled into fancied gods;  
By sons of Him who made them all,—  
His works adored, but not His words.

This earth was once in beauty dress'd  
Celestial hands arranged it all,  
For perfect man, and happiness,  
In which he dwelt before the fall.

Painters may sketch with rarest skill,  
In all the fairest colors known;  
And yet the lily of the field,  
Surpasses aught that they have shown;

The sculptor too in faultless form,  
May shape the image of his mind;  
And yet how worthless when compared,  
With life in forms, by God enshrined!

The chemist may the air dissolve,  
And all the gases separate;  
Its vital power for man destroy,  
Disease and death thus generate.

No other science makes pretense,  
Nor can so well all nature scan;  
'Twill analyze and synthesize  
All compounds known to search of man.

For life all elements designed,  
Our God created—then ordained;  
By skill dissolved, transposed, and changed,  
They're means of death—life is not gained.

Thus there is proof that all God's works,  
By loftiest science are combined;  
To earth—to man, this law applied,  
Will bring perfection as designed.

The streams of water in the earth,  
Like veins and vital blood in man,  
Convey life's thrill to all its parts,  
'Tis in the great Creator's plan.

Each change of seasons on the earth  
Gives vigor to productive powers;  
From day and night, to human life,  
Comes vital strength from restful hours.

The air we breathe, is food to earth,  
Like man, it could not live, but in it,  
And viewed in every thoughtful light,  
Is type of men who dwell upon it.

It lives, and moves, and honors law,  
Sustains humanity and others,  
In bearing and in feeding life,  
Becomes the very best of mothers.

How well its author must have known  
The wants of those for whom created!  
How well intelligence divine  
Knew earth and man must be related.

*IMPROVEMENT ERA.*

Nay earth hath more than honored law,  
Has borne the curse and sins of others,  
And with its like in all the spheres,  
Shall e'er in kinship be as brothers.

So much like man is earth itself,  
That born again they both must be;  
By water cleansed, by fire refined,  
From taint of sin shall both be free

Earth, air, and water all agree—  
Their powers of element combine,  
And act in perfect harmony,  
To consummate the grand design.

The heavens are high above the earth,  
But earth than they shall higher be,  
And with exalted worlds on high,  
Shall dwell in glory numbered three.

All living things thus joined in life,  
Naught can exist with power to sever,  
For man and worlds shall being have,  
And by God crowned, be His forever.

*Samuel W. Richards.*

# THE BUILDING OF A MAN.

BY ELDER H. W. NAISBITT.

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In all divine procedure as seen or revealed there is nothing superfluous; everything has its uses, and where human observation has failed as yet to apprehend this, the conclusion from things known is, that final discovery is inevitable.

Now man, it is said, is the highest, the most important product of *this* earth at least; to him all things are subservient; for him all things were made. So far as other creations are concerned, he may be, is, "a little lower than the angels," and Shakespeare's immortal apostrophe may not be strictly applicable to every phase of tribal or national development; yet the highest, the brightest, the best, are simply the outgrowth of faculty inherent in the lowest, however dormant or incapable of present manifestation; for throughout the fleeing centuries it has not been found that any new faculty has been engrafted into man's constitution or forced upon him by any outside pressure; the normal powers, faculties, etc., have but been quickened, cultivated, enlarged by necessities and use.

It is easy to perceive that while the Creator "made man upright, he hath sought out many inventions," and the legitimate action of personal endowment has been dwarfed, perverted, or abused at the instance of power, whatever form that power might assume.

Holy writ affirms that "God hath made of one blood all the nations of the earth," but Science presumes to classify and by inference at least, would establish a series of creative efforts, ignoring all the forces of ages and conditions which with isolation and fostered enmity between the parts, made new types possible in the human, as modifications and types within the memory of a genera-



tion, have been made easy in the animal kingdom. Not that new forms of animal life have been evolved or created, but variety at the instance of intelligence has established the type.

The further inference follows, that when the primitive unity or homogeneity of humanity was infringed upon; when sin entered into the world and human passions began to exert themselves; when war and collision suggested dispersion; isolation, climate, diet, kingcraft and priestcraft operating upon sensitive faculty created bias, prejudice, hatred, and war, even to the death.

Is it then possible that the present diversity, while subject to and no doubt utilized in the divine purpose, is it possible, we ask, that the nationalities and tribal relations of the earth are truly artificial, the product of human device, and sustained today by the plausible theories of nationalities? Or do they exist at the instance of conquest, of which there are quite modern instances in plenty, where power has overthrown old institutions, compelled the change of language, and subjected past loyalty to strain so severe and far reaching, that a later generation would be unfamiliar with the tongue, the habits, and the institutions of their fathers?

For men are the product of institutions. The Mongolian, Americanized for a generation, is unlike his fathers; the Hawaiian is not what he was before the advent of Captain Cook; our aborigines are but a shadow of what they were when the Pioneers crossed the plains. The processes of modification and amalgamation are going on in these United States under the same law that operates in Alsace and Lorraine under German rule, in Hungary and Poland under Russian domination, and everywhere else, as observation will establish.

The agencies of modern civilization, however, are only beginning to be felt in the breaking down of the antiquated barriers erected by usurpation; schools and culture, the printing press and books; facilities of travel and the attrition of contact, are demonstrating on a colossal scale, that there is no essential enmity between the varied sections of mankind. World's fairs, international exhibitions, commerce and barter, travel and experience are the alchemists which are dissolving the crust formed of craft and solidified by age; men are appearing before each other in the guise of friends; free intercourse and interchange of products are impressing

upon the universal mind the idea that humanity is one, that the hitherto isolated individualities and nationalities are a necessity, and can be a blessing to each other.

Even the preaching of persecuted, emasculated Christianity, has been a potent factor in creating international comity; in uprooting superstition; in broadening the thought; and preparing the way under Providence, for the revealment and propagation of that higher—because purer and more potent—doctrine of the Gospel, which alone presents the unity of divine purpose and of divine procedure, and applies this to the almost obsolete idea of man's unity by creation and brotherhood. Hence the irrefragable conclusion that revelation from the Creator is absolutely needed for the working out of human destiny as it appears to the prescient mind of "Him with whom we have to do!"

All the organizations and institutions of man's wisdom have been the outgrowth of special intention to perpetuate a special type. French institutions and rule have been used expressly; English methods have been used successfully; and our young nation prides itself, as its predecessors did, in securing the love and allegiance of the subject, his loyalty and life, to the support and furtherance of this nationality. Even the iconoclast in either country evinces no intention of nullifying but rather of increasing, establishing, perpetuating, consolidating, or extending this local national thought beyond the boundaries of its original domain.

In all this there is little thought of manhood building in the abstract, but the Englishman *per se*, the German, the Frenchman, the American is the desired product of friction, discipline, training, and education. Travel and experience obliterate this narrowness, and the intelligent man of opportunity becomes generous, cosmopolitan, "a man of the world," assimilating to the type of a veritable child of God, although early association may have woven its poetic tendrils into the very fibres of his heart.

It would appear to the looker-on as if these ideas should be fundamental in this glorious country of ours, and that in the education of its future citizens, every part of man or woman nature should be certain of all needed culture; not the mental only, but the industrial; not the two combined alone, but the spiritual or religious also; because the religious faculty is imbedded in

human nature. It is this which gives man preeminence over the animal kingdom; it is the crown of humanity; perverted, it becomes superstition; enlightened, it becomes Christian, or why boast ourselves as being a Christian nation? Why engage in a war the essence of which was declared to be Christianized humanitarianism? Besides, if God is a myth, if religion is a nonentity, if there is nothing beyond local responsibility differing in China and America, in Spain and Cuba, upon what does the superstructure of social morality, integrity, and righteousness rest, or can society simply fall back upon the heathenish thought, "Let us eat and drink, for tomorrow we die"?

Not only should "man-building" be based upon the culture of his whole nature, but all his preceptors, his educators should understand this nature and what he hopes to accomplish by its culture. A teacher who is deficient or ignorant of this, is hardly fitted for his high and sanctified office. If great things can be compared with meaner ones, the question might be asked, if a wise man would entrust a valuable farm to one knowing nothing of land or crops? Would he entrust the building of a house to one unacquainted with lumber, brick, mortar, and the intended uses of that house? Or in the arrangement and completion of a dwelling, would an architect be justified in overlooking the room or rooms which typify best the meaning of the word home? Or would it be wisdom to spend all a person's means in embellishing the upper parts, if the foundation was defective, neglected, or unsafe?

The corner-stone of a magnificent edifice always commands special attention; the corner-stone of man-building in the image of God, is the intelligent cultivation of the religious sentiment. And it may be asserted broadly, without fear of contradiction, that no man is a thoroughly competent educator unless he understands the nature, the purpose, the destiny of that rare element of manhood which he may direct or pervert as his ignorance or intelligence may determine.

It is a pleasant thing to contemplate, it is a grand thought to cherish, it will be sublime when universal and heavenly in its full fruition, for it can hardly be appreciated or realized now. But the Church Schools of Utah have seized upon this idea in the spirit thereof. Many professors and teachers are now grappling with

this essential dogma; theology is being taught systematically; young men and women are learning the alphabet of life; "the powers of the world to come" are being invoked in the acquisition of knowledge; they now see (if dimly) the outlines of their earthly mission. A few are "seeking wisdom as for hidden treasure;" impressions are being formed, and there are already indications of the development of a new type of manhood and womanhood, the product of new and effectual institutions, because divine. The day is not far distant when traversing the continents and isles of the sea, men shall say of such, "that man (or woman) was born in Zion," just as the world have said, "that man is a Jew," or of Israel. The influence of God-given institutions is written on his forehead where faithfulness and obedience have been the maxim of his generations.

It is religion (true religion) that must save the world; sectarianism cannot do it; education (intellectual) cannot do it; superstition cannot do it; nor science, nor politics, nor wealth. God hath determined that it shall be done by Jesus Christ; by the preaching of His Gospel; by the aid of His Priesthood and the growth of His Church, with the aids and auxiliaries thereof; among which are all organizations "from the kindergarten to the university," each breathed upon by His Spirit, illuminated by inspiration, guided by principles revealed from heaven, and applied to every condition of man upon the earth, from "the hewer of wood and drawer of water" to the statesmen and rulers in the high places of the earth!

It is a great thing to have made a beginning; to hold the keys; to con the alphabet, and to study the science of eternal life. The intelligent workers may be few; they may only know from hour to hour what they shall do next, yet if they know the voice of God, if susceptible to the whisperings of "the still small voice," there will be advancement, "slow but sure," "without observation," yet like the temple of Solomon "rising like an exhalation," "without even the sound of ax or hammer or any tool of iron being heard therein."

It is the mission of the Church of Jesus Christ of Latter-day Saints to solve this educational problem. It was no empty boast made by the Prophet when he said, "*I combat the errors of ages; I*

meet the violence of mobs; I cope with illegal proceedings from executive authority; *I cut the Gordian knot of powers; I solve mathematical problems of universities with truth—diamond truth, and God is my right hand man!*"

There is a mania for enlightenment which is one-sided, in that it only considers material things. The world is becoming "heady, highminded, lovers of themselves, rather than lovers of God;" self-laudation and personal aggrandisement is the spirit of the age; "great *I* and little *u*" foreshadows trouble; men are left to themselves, having no use for God, for faith, for religion, for truth, or their fellow-man, only as he may be used as a lever to lift themselves to power.

Mormonism is God's protest against this drift; the teachings of His servants are a protest against selfishness, and the asserted shrewdness of worldly wisdom. The Church Schools are a protest against education without religion, against the cultivation of the head and neglect of the heart; and (shall it be deemed presumptuous to say) unless "the little leaven can leaven the whole lump," the boasted education of this age, scholastic, political, financial, and religious, will fail to stem the flood of immorality which threatens us this very day. Our institutions will go down, our liberties will be overthrown, and our example will perish from the earth. The homes, the schools, the pulpits, the forums of the land must stand for purity, for honor, for manhood, for faith and God, or catastrophe is as inevitable as the fate of the nations of old, who gave themselves up to pleasure and "perverted the right way of the Lord."

## FRIENDSHIP, LOVE, AND TRUTH.

When friendship, love, and truth abound  
Among a band of brothers,  
The cup of joy goes gaily round,  
Each shares the bliss of others.  
Sweet roses grace the thorny way  
Along this vale of sorrow;  
And flowers that shed their leaves today  
Shall bloom again tomorrow.  
How grand in age, how fair in youth,  
Are holy friendship, love, and truth!

On halcyon wings our moments pass,  
Life's cruel cares beguiling,  
Old time lays down his scythe and glass,  
In gay good-humor smiling;  
With ermine beard and forelock gray,  
His reverend front adorning,  
He looks like winter turn'd to May,  
Night soften'd into morning.  
How grand in age, how fair in youth,  
Are holy friendship, love, and truth!

From these delightful fountains flow  
Ambrosial rills of pleasure;  
Can man desire, can heaven bestow,  
A more resplendent treasure?  
Adorn'd with gems so richly bright,  
We'll form a constellation,  
Where every star, with modest light,  
Shall gild his proper station.  
How grand in age, how fair in youth,  
Are holy friendship, love, and truth!

MONTGOMERY.

# ORIENTAL RELIGIOUS FAITHS.

## I.

### HISTORICAL JUDAISM.

BY REV. DR. H. PEREIRA MENDES, NEW YORK.

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Our history may be divided into three eras,—first, the Biblical era; second, the era from the close of the Bible record to the present day; third, the future.

The first is the era of the announcement of those ideals which are essential for mankind's happiness and progress. The Bible contains for us and for humanity all ideals worthy of human effort to attain. I make no exception.

The attitude of historical Judaism is to hold up these ideals for mankind's inspiration and for all men to pattern life accordingly.

The first divine message to Abraham contains the ideal of righteous Altruism—"Be a source of blessing." And in the message announcing the Covenant is the ideal of righteous egoism, "Walk before me and be perfect;" "Recognize me, God; be a blessing to thy fellow-man; be perfect thyself!" Could religion ever be more strikingly summed up?

The life of Abraham, as we have it recorded, is a logical response, despite any human failing. Thus he refused booty he had captured. It was an ideal of warfare not yet realized—that to the victor the spoils do *not* necessarily belong. Childless and old, he believed God's promise that his descendants should be numerous as the stars. It was an ideal faith! That also, and more, was his

readiness to sacrifice Isaac,—a sacrifice ordered to make more public his God's condemnation of Canaanite child sacrifice. It revealed an ideal God, who would not allow religion to cloak outrage upon holy sentiments of humanity.

To Moses next were high ideals imparted for mankind to aim at. On the very threshold of his mission the ideal of "the fatherhood of God" was announced,—*"Israel is my son, my first born,"* implying that other nations are also his children. Then at Sinai were given those ten ideals of human conduct, which, called the "Ten Commandments," receive the allegiance of the great nations of to-day. Magnificent ideals! Yes, but not so magnificent as the three ideals of God revealed to him,—first, God is Mercy! second, God is Love! third, God is Holiness!

"The Lord thy God loveth thee!" The echoes of this are the commands to the Hebrews and to the world: "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might;" "Thou shalt love thy neighbor as thyself." "Thou shalt not hate thy brother in thy heart; ye shall love the stranger."

God is Holiness! "Be holy! for I am holy;" it is God calling to man to participate in His divine nature.

To the essayist on Moses belongs the setting forth of other ideals associated with him. The historian may dwell upon his "Proclaim freedom throughout the land to its inhabitants." It is written on that Liberty Bell, which announced "Free America!" The politician may ponder upon his land-tenure system; his declaration that the poor have rights; his limitation of individual wealth; the relation he established between church and state. The preacher may dilate upon that Mosaic ideal, so bright with hope and faith,—wings of the human soul as it flies forth to find God,—that God is the God of the *spirits* of all flesh! It is a flash-light of immortality upon the storm-tossed waters of human life. The physician may elaborate his dietary and health laws, designed to prolong life and render man more able to do his full duty to society.

The moralist may point to the ideal of personal responsibility. The exponent of natural law in the spiritual world is anticipated by his "Not by bread alone does man live, but by obedience to divine law." The lecturer on ethics may enlarge on moral impulses, their correlation, free will, and such like ideas; it is Moses who



teaches that the quickening cause of all is God's revelation—"our wisdom and our understanding," and who sets before us "Life and death, blessing and blighting," to choose either, though he advises "choose the life." Tenderness to brute creation, equality of aliens, kindness to servants, justice to the employed! What code of ethics has brighter gems of ideals than those which make glorious the law of Moses?

As for our other prophets, we can only glance at their ideals of purity in social life, in business life, in personal life, in political life, and in religious life. We need no Bryce to tell us how much or how little they obtain in our commonwealth to-day.

So, also, if we only mention the ideal relation which they hold up for ruler and people, that the former "should be servant to the latter," it is only in view of its tremendous results in history. For these very words licensed the English revolution. From that very chapter of the Bible the cry, "To your tents, O Israel," was taken up by the Puritans who fought with the Bible in one hand. Child of that English revolt, which soon consummated English liberty, America was born, herself the parent of the French Revolution, which has made so many kings the servants of their peoples. English liberty! America's birth! French Revolution! Three tremendous results truly! Let us, however, set even these aside, great as they are, and mark those three grand ideals which our prophets were the first to preach.

First, universal peace, or settlement of national disputes by arbitration. When Micah and Isaiah announced the ideal of universal peace, it was the age of war, of despotism. They may have been regarded as lunatics. Now all true men desire it, all good men pray for it. And bright among the jewels of Chicago's coronet in 1893, was her Universal Peace Convention.

Second, universal brotherhood. If Israel is God's first-born, and other nations are therefore his children, Malachi's "Have we not all one Father?" does not surprise us. The ideal is recognized to-day. It is prayed for by Catholics, by Protestants, by Hebrews, by all men.

Third, universal happiness. This is the greatest. For the ideal of universal happiness includes both universal peace and universal brotherhood. It adds being at peace with God, for without

that happiness is impossible. Hence the prophet's bright ideal that one day "All shall know the Lord from the greatest to the least," "Earth shall be full of the knowledge of the Lord as the waters cover the sea," and "All nations shall come and bow down before God and honor his name."

Add to these prophet ideals, those of our philosophers. The "Seek wisdom" of Solomon, of which the "Know thyself" of Socrates is but a partial echo; Job's "Let not the finite creature attempt to fathom the infinite Creator;" David's reaching after God! and then let it be clearly understood that these and all ideals of the Bible era are but a prelude, an overture. How grand, then, must be the music of the next era which now claims our attention! The era from Bible days to these.

This is the era of the formation of religious and philosophic systems throughout the east and the classic world. What grand harmonies, but what crashing discords, sound through these ages! Melting and swelling in mighty diapason, they come to us to-day as the music which once swayed men's souls, now lifting them with holy emotion, now mocking, now soothing, now exciting. Above them all rang the voice of historical Judaism, clear and lasting, while other sounds blended or were lost. Sometimes the voice was in harmony; most often it was discordant as it clashed with the dominant note of the day. For it sometimes met sweet and elevating strains of morality, of beauty, but more often it met with the debasing sounds of immorality and error.

Thus historical Judaism would harmonize with Confucius' insistence of belief in a Supreme Being, filial duty, his famous "What you do not like when done to you, do not unto others," and with the Buddhistic teachings of universal peace. But against what is contrary to Bible ideal, it would protest, and from it it would hold separate. If future research should ever reveal an influence of Jewish thought on the three great Oriental faiths, Buddhism, Zoroastrianism and Confucianism, all originally holding beautiful thoughts, however later ages have obscured them, would it not be partial fulfillment of the prophecy, so far as concerns the East—"that Israel shall blossom and bud, and fill the face of the earth with fruit?"

In the West, as in the East, historical Judaism was in harmony

with any ideals of classic philosophy which echoed those of the Bible. It protested where they failed to do so, and because it failed most often, historical Judaism remained separate. Thus, as Dr. Drummond remarks, Socrates was "in a certain sense monotheistic, and in distinction from the other gods, mentions Him who orders and holds together the entire Kosmos;" "in whom all things beautiful are good;" "who from the beginning makes men." Historical Judaism commends.

Again Plato, his disciple, taught that God is good, or that the planets rise from the reason and understanding of God. Historical Judaism is in accord with its ideal "God is good," so oft repeated, and its thought hymned in the almost identical words, "Good are the luminaries which our God created, He formed them with knowledge, understanding, and skill." But when Plato condemns studies, except as mental training, and desires no practical results; when he even rebukes Arytas for inventing machines on mathematical principles, declaring it was worthy only of carpenters and wheelwrights; and when his master, Socrates, says, "It amuses me to see how afraid you are lest the common herd accuse you of recommending useless studies"—the useless study in question being astronomy—historical Judaism is opposed and protests. For it holds that every earnest man is filled with the Spirit of God. It bids us study astronomy to learn of God thereby. "Lift up your eyes on high and see who hath created these things, who bringeth out their host by number. He calleth them all by name, by the greatness of His might, for He is strong in power, not one faileth;" even as later sages practically teach the dignity of labor by themselves engaging in it. And when Macaulay remarks, "From the testimony of friends as well as of foes, from the confessions of Epictetus and Seneca as well as from the sneers of Lucian and the invectives of Juvenal, it is plain that these teachers of virtue had all the vices of their neighbors with the additional one of hypocrisy," it is easy to understand the relation of historical Judaism to these, with its ideal, "Be perfect."

Similarly the sophist school declared, "There is no truth, no virtue, no justice, no blasphemy, for there are no gods; right and wrong are conventional terms." The sceptic school proclaimed, "We have no criterion of action or judgment, we cannot know the

truth of anything, we assert nothing, not even that we assert nothing; if religion is belief, we have none." The Epicurean school taught pleasure's pursuit. But historical Judaism solemnly protested. What are those teachings of our "Sayings of the Fathers," but protests, formally formulated by our religious heads? Said they, "The Torah is the criterion of conduct. Worship instead of doubting. Do philanthropic acts instead of seeking only pleasure—society's safeguards are law, worship, and philanthropy." So preached Simon Hatzadik. "Love labor," preached Shenangia to the votary of Epicurean ease. "Procure thyself an instructor," was Gamaliel's advice to any one in doubt. "The practical application, not the theory, is the essential," was the cry of Simon, to Platonist or Pyrrhic. "Deed first, then creed." "Yes," added Abtalion, "deed first, then creed, never greed." "Be not like servants who serve their master for price; be like servants who serve without thought of price and let the fear of God be upon you." "Separation and protest" was thus the cry against these thought-vagaries.

Brilliant instance of the policy of separation and protest was the glorious Maccabean effort to combat Hellenist philosophy. If but for Charles Martel and Poitiers, Europe would long have been Mohammedan, then but for Judas Maccabeus and Bethoron or Emmaus, Judaism would have been strangled. But no Judaism, no Christianity! Take either faith out of the world and what would our civilization be? Christianity was born—originally and as designed and declared by its founder, not to change or alter one tittle of the law of Moses. If the Nazarean teacher claimed, tacitly or not, the title, "Son of God," in any sense save that which Moses meant when he said, "Ye are children of your God," can we wonder that there was a Hebrew protest?

Presently the crescent of Islam arose. From Bagdad to Granada Hebrews prepared protests which their Christian students carried to ferment in their distant homes. For through the Arabs and Jews the old classics were revived and experimental science was fostered. The misuse of the former made the methods of the Academicians the methods of Scholastic Fathers. But it made Aristotelian philosophy dominant. Experiment widened men's views. The sentiment of protest was imbibed; sentiment against

scholastic argument, against bridling research for practical ends; against the supposition "that syllogistic reasoning could never conduct men to the discovery of any new principle," or that such discoveries could be made except by induction, as Aristotle held; against official denial of ascertained truth, as for example, earth's rotundity. This protest sentiment in time produced the Reformation. Later it gave that wonderful impulse to thought and effort which has substituted modern civilization with its glorious conquests, for mediæval semi-darkness.

Here the era of the past is becoming the era of the present. Still historical Judaism maintained its attitude. We march in the van of progress, but our hand is always raised, pointing to God. That is the attitude of historical Judaism. And now to sum up; for the future opens before us:

1. The "separatist" thought. Genesis tells us how Abraham obeyed it. Exodus elaborates it: We are "separated from all the people upon the face of the earth" (33: 16). Leviticus proclaims it: "I have separated you from the peoples" (20: 25). "I have severed you from the peoples" (26). Numbers illustrates it: "Behold the people shall dwell alone" (23: 9). And Deuteronomy declares it: "He hath avouched thee to be His special people" (24: 18). And who are the Hebrews of today, here and in Europe? The descendants of those who preferred to keep separate, and who therefore chose exile or death, or those who yielded and were baptized? The course for historic Judaism is clear. It is to keep separate.

2. The protest thought. We must continue to protest against social, religious, or political error with the eloquence of reason—never by the force of violence. No error is too insignificant, none can be too stupendous for us to notice. The cruelty which shoots innocent doves for sport—the crime of duelists who risk life which is not theirs to risk—for it belongs to country, wife, or mother, to child or to society; militarism of modern nations; the transformation of patriotism, politics, or service of one's country into a business for personal profit—until these and all wrongs be rectified, we Hebrews must keep separate and protest. And we will do so until all error shall be cast to the moles and bats. We are told that Europe's armies amount to twenty-two millions of

men. Imagine it! Are we not right to protest that arbitration, and not the rule of might should decide? Yet, let me not cite instances which render protests necessary. "Time would fail, and the tale would not be told," to quote a rabbi.

How far separation and protest constitute our historical Jewish policy is evident from what I have said. Apart from this, socially, we unite whole-heartedly and without reservation with our non-Jewish fellow-citizens; we recognize no difference between Hebrew and non-Hebrew.

We declare that the attitude of historical Judaism, and, for that matter, of the Reformed School also, is to serve our country as good citizens, to be on the side of law and order and fight anarchy. We are bound to forward every humanitarian movement; where want or pain calls, there must we answer; and condemned by all true men be the Jew who refuses aid because he who needs it is not a Jew. In the intricacies of science, in the pursuit of all that widens human knowledge, in the path of all that benefits humanity, the Jew must walk abreast with non-Jew, except he pass him in generous rivalry. With the non-Jew we must press onward, but for all men and for ourselves, we must ever point upward to the Common Father of all. Marching forward, as I have said, but pointing upward, this is the attitude of historical Judaism.

Religiously, the attitude of historical Judaism is expressed in the creeds formulated by Maimonides, as follows:

We believe in God, the Creator of all, a unity, a Spirit who never assumed corporeal form. Eternal, and He alone ought to be worshiped.

We unite with Christians in the belief that revelation is inspired. We unite with the founder of Christianity that not one jot or tittle of the law should be changed. Hence we do not accept a first-day Sabbath, etc.

We unite in believing that God is omniscient and just, good, loving, and merciful.

We unite in the belief in a coming Messiah.

We unite in our belief in immortality. In these Judaism and Christianity agree.

As for the development of Judaism, we believe in change in religious custom or idea only when effected in accordance with the

spirit of God's law, and the highest authority attainable. But no change without. Hence we cannot, and may not, recognize the authority of any conference of Jewish rabbis or ministers, unless those attending are formally empowered by their communities or congregations to represent them. Needless to add, they must be sufficiently versed in Hebrew law and lore; they must lead lives consistent with Bible teachings, and they must be sufficiently advanced in age, so as not to be immature in thought.

And we believe heart, soul, and might, in the restoration of Palestine, a Hebrew state from the Nile to the Euphrates—even though, as Isaiah intimates in his very song of restoration, some Hebrews remain among the Gentiles.

We believe in the future establishment of a court of arbitration above suspicion, for settlement of nations' disputes, such as could well be in the shadow of that temple which we believe shall one day arise, to be a "house of prayer for all peoples," united at last in the service of one Father. How far the restoration will solve present pressing Jewish problems, how far such spiritual organization will guarantee man against falling into error, we cannot here discuss. What if doctrines, customs, and aims separate us now? There is a legend that when Adam and Eve were turned out of Eden or earthly Paradise, an angel smashed the gates, and the fragments flying all over earth, are the precious stones. We can carry the legend further. The precious stones were picked up by the various religions and philosophers of the world. Each claimed and claims that its own fragment alone reflects the light of heaven, forgetting the settings and the incrustations which time has added. Patience, my brothers. In God's own time we shall, all of us, fit our fragments together and reconstruct the gates of Paradise. There will be an era of reconciliation of all living faiths and systems, the era of all being in at-one-ment, or atonement with God. Through the gates shall all people pass to the foot of God's throne. The throne is called by us the mercy-seat. Name of happy augury, for God's mercy shall wipe out the record of mankind's errors and strayings, the sad story of our unbrotherly actions. Then shall we better know God's ways and behold His glory more clearly, as it is written; "They shall all know me, from the least of them unto the greatest of them, saith

the Lord, for I will forgive their iniquity, and will remember their sins no more." (Jer. 31: 34).

What if the deathless Jew be present then among earth's peoples? Would ye begrudge his presence? His work in the world, the Bible he gave it, shall plead for him. And Israel, God's first-born, who, as His prophet foretold, was for centuries despised and rejected of men, knowing sorrows, acquainted with grief, and esteemed stricken by God for his own backslidings, wounded besides through others' transgressions, bruised through others' iniquities, shall be but fulfilling his destiny to lead back his brothers to their Father. For that were we chosen; for that we are God's servants, or ministers. Yes, the attitude of historical Judaism to the world will be in the future, as in the past, helping mankind with his Bible, until the gates of earthly paradise shall be reconstructed by mankind's joint efforts, and all nations whom Thou, God, hast made shall go through and worship before Thee, O Lord, and shall glorify Thy name.



# PHILOSOPHY OF INSPIRATION, FREE AGENCY, AND REVELATION.

BY ELDER JOHN NICHOLSON.

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"A spirit actually does exist which teaches the ant her path, the bird her building, and men whatever lovely arts and noble deeds are possible to them."—*Ruskin*.

## INSPIRATION IS DUAL: UNIVERSAL AND SPECIAL.

Man is a centre of intelligence. He is operated upon by external forces. He is a spiritual as well as a physical entity. Experience and observation teach that he is susceptible of being inspired. Every man, religiously disposed or otherwise, who is mentally active, must know that he has been the subject of inspiration. When thus acted upon he seems to rise above himself. His being is quickened and his mind enlarged. While man in general is willing to admit that he, as an individual, on occasions during his lifetime, has been the instrument of inspiration, as a rule he professes skepticism when his neighbor makes a claim to having been the centre of a similar operation. Yet his own inspiration is a proof that his fellow-men, as an entirety, are inspired.

It is reasonable then to presume that mankind, as a whole, is the medium of inspiration. If there be a diffusive source of inspiration directing man toward the beautiful, the pure, the noble, the good, and the true, it must be supremely intelligent. As its activity leads toward the right it must also itself be supremely good. Being both good and intelligent it must necessarily avail itself of every opportunity to increase the quantity of that which is good. Every individual, male and female, presents in some degree, an opportunity

of this character, however limited it may be in myriads of instances.

Experience teaches this: that inspiration comes in response to individual effort, opening to mental view the field of truth as if a light were flashed first upon the mind and then upon the subject under contemplation. When the inspiration is full the soul is enraptured with the spirit of truth. Circumstances and surroundings, as well as capacity and intellectual activity, have much to do with the degree of inspiration, not only in regard to individual cases but as relating to aggregate bodies of mankind, such as communities and nations. The nature of the source of inspiration is such that it must conform to law. Indeed, it must be a power which acts in concert with truth; hence its operations must be economic. Having power to operate upon man, it makes the best possible use of every opportunity which each individual presents. Man knocks at the door leading to the expansive field of truth; the spirit of truth, if it may be so designated, illumines the threshold, presents the seeker with a key (faith and mental effort) and bids him enter and explore.

It would be illogical to contend that it is only the truly good who are inspired. Men who are regarded as being in some respects bad are made the mediums of inspiration. They are sometimes inspired with great thoughts and accomplish great good. This is because in some directions they present opportunities to the spirit of truth to economize them in the interest of progress and development. It would be unprofitable, because a man were unprogressive and even bad in one or more directions, to shut him off from assistance in lines in which his capacity and activity would be serviceable. An Omnipotent, Intelligent, Almighty Power could not pursue a course antagonistic to progress. A man possessed of a farm, a portion of the soil of which is barren while the remainder is prolific, would be esteemed as unwise if he neglected to cultivate the good ground because of its being in the same tract as the unprofitable part. He might, however, with consistency virtually abandon the whole if, as an entirety, it failed to respond to his efforts to render it productive. To expend his energies upon such an unresponsive subject would be waste, and consequently a violation of the natural law of economy.

If there be an inspirational influence or power which inspires men to pursue truth and righteousness, it follows that there must be

a force whose inspiration leads to error and to unlawful deeds. The existence of good and evil cannot be denied, as man is constantly confronted by and associated with both. If there is an inspiration in the one direction there must also be a power which operates in favor of the other. Both these forces are in constant activity, and, being opposites, they are in continual conflict. As with light and darkness, to the extent that the one gains the mastery, the other is driven from the field. In the midst of the warfare man is developed by gaining, through experience, a knowledge of good and evil. Everything by which man is surrounded indicates that it is only by experience that he can obtain this information; hence the economy of his present sphere of action. Without it he would remain in ignorance and consequently without progress.

#### MAN A FREE AGENT.

The situation elucidated in the foregoing involves the free agency of man. This independence of action is inherent. It necessitates his being brought in contact with both truth and its opposite, and, as a natural sequence, with the spirit, influence, or inspiration belonging to each of these conditions. If there were an inspirational inducement connected with good and none associated with evil there would be no continuance of warfare; man would have no experimental probation and would be without the necessary educational facilities for progress.

The conditions of man's existence are such that the expulsion or retention of good or evil and their influences largely depends upon himself, in the exercise of his agency; as he seeks the good and the true and the inspiration thereof, the influence of the opposite departs, and *vice versa*. Hence, when there shall be universal brotherhood it will be the result of the legitimate exercise of the agency of man. He will obtain the good and the true while retaining a knowledge of the evil and its consequences, and, so far as he shall be developed, he will have become like the Gods.

#### REVELATION IS PERFECTED INSPIRATION.

It is clear that man is the subject of inspiration, by a spiritual power which aids and develops him according to the direction in which he bends his mental activity along the lines of truth and profit-

able productivity. It is equally clear that he is manipulated, so far as he yields himself to its seductive influence, by a spiritual power which is opposed to his progress. If this be established another and more pronounced connection between the divine and human follows as a sequence, in logical order. What is now referred to is direct and specific communication between the Creator and the creature. In other words, revelation from God to man may be called divine inspiration perfected. Those who enjoy this inestimable boon belong to a class in advance of their fellow-men who are not thus highly favored. The words, "highly favored," should perhaps be modified by directing attention to the law of adaptation and economy, already referred to, and the necessity for conformity to the conditions upon which revelation must be predicated. That is to say: that when a divine communication is to be given to individual man, and through the latter to a portion of the race or to humanity at large, the medium must be the most economic selection for the purpose. The choice must be made upon the basis of suitability. It would be unprofitable to choose as the leader and conductor of a great musical organization one whose mind has but little capacity in the direction of the harmony of sound. Success cannot be obtained unless the person selected to lead in the accomplishment of any great undertaking is open to the conditions involved in the enterprise. This is beyond the domain of controversy.

This reasoning is introduced to meet objections that have been offered against any one or number of men being selected by the Almighty as mediums to whom He directly speaks, while the great mass of the race are ignored in this regard. Is it not plain that these matters must be subject to laws and conditions? Would it not be unreasonable, for instance, for one who raises an objection of this character and who happens to possess intelligence in some specific direction, far above that of the ordinary run of mortals, to demur to the comparative superiority of his own capacity in a given line over that possessed by individuals composing the mass of mankind? It has already been stated that a basis of suitability in any great enterprise must be the open condition of the mind in regard to the elements involved in the subject.

For instance, it becomes necessary, for the public good, to construct a mammoth bridge over a broad river whose current is

not only wide but deep, swift, and powerful. Would it be proper to confide this great undertaking to one who does not believe that the project could be consummated?

The wise choice would be the man who not only believed in the feasibility of the enterprise but who, by a process of mental activity aided by an inspirational power, could construct the bridge in his "mind's eye." He thus erects a veritable mental or spiritual structure, as the principles of force, suspension, support, and adhesion are unfolded to his view; he places his detailed thought upon paper, in the form of plans and specifications. He thus creates the bridge before it becomes a handiwork. It is purely mental or spiritual. The unbeliever did not have the necessary degree of the true "basis of action in all intelligent beings"—faith. The other had faith and built upon that basic principle. After the latter had completed his mental bridge all that was necessary was to construct it physically. This done the bridge becomes a material reality and the position of the builder in reference to it passes from the sphere of faith to that of knowledge. The man who did not believe was not intrusted with the enterprise. He could not produce the bridge, spiritually or mentally, and therefore could not construct it materially.

Faith is a principle of universal application. It, as stated, is the basis of action in all intelligent beings. It has the same connection with things divine as with those that are human. This being the case, the person who does not believe that God has communicated nor that He does or will communicate directly with man, is deficient of a constituent indispensable to his reception of a divine revelation.

In searching for God, men are almost universally governed by the idea that He has merely an expansive existence, and is therefore without form. That He has a diffusive existence is admitted. This truth is beautifully conveyed in the expression of the celebrated John Ruskin, quoted in the beginning of this article.

There are reasons for the belief that Deity has a concentrated as well as an expansive or diffusive being. There certainly is power in the principle of concentration as well as that of expansion. Man is an exemplification of the fact that both principles can exist in association. He is called the child of God. If this designation of the creature means anything it implies that, limited as the re-

semblance may be, he possesses the characteristics of the source of his being.

Man is a concentrated power. He is likewise an expansive force. He is surrounded by an influence which can be felt without personal contact, by those who come into his presence. This invisible something has been designated, for convenience, his personal atmosphere. It can be felt even if he may not utter a word. By his influence and operations he may circumscribe the globe and affect the well being of myriads of people who never beheld him, his influence continuing after death.

It may be asserted that the disparity between God and man is so great as to be incomprehensible. That cannot be logically held as conclusive evidence that there is no co-relationship between the two. Time is a minute division of duration. It is of a character to be understood by man. Duration as a whole, however, is without beginning or end, and is therefore beyond finite comprehension. It would not be maintained, on that account, that there is no co-relationship between eternity and time.

There is a spark of Deity in man. He has not only a concentrated existence, but also one which is in a sense expansive, or diffusive. If those dual conditions are associated with man, why not with God, in whom there must be every great quality capable of being possessed. Greatness and power are associated with concentration as well as with expansion.

When a claim of Divine revelation and appointment from God is set up, the people to whom the presentment is addressed generally divide into four classes. They may be designated thus: (1.) Those who are indifferent in relation to the subject. (2.) Those who repudiate without investigation. (3.) Those who demand proof. (4.) Those who investigate and either accept or reject.

With the first class it is useless to deal, beyond attempting to dissipate their indifference and bring them into one of the other three grades. The condition of the inactive is hopeless. Those who come under the second head are unreasonable, because they do not apply the same test to the things that are spiritual or divine that they would bring to bear upon and demand for the most ordinary matters that affect the welfare of humanity. Those who belong to class three are in no better situation. They place the

burden of proof outside of themselves. They demand proofs of a character that are not asked for upon other subjects.

To illustrate: An astronomer states to one who has no scientific knowledge that the distance of the moon from the earth is 240,000 miles. He to whom the statement is made says: "Give me proof of this and I will believe, otherwise I will reject your assertion as untrue." The scientist at once points out that the other must prove the matter for himself by an educational process. This is the only way by which he can grasp the mathematical fact in relation to the distance between the earth and the moon. This is quite clear to many who would shout for proofs of the validity of a claim made in relation to divine things.

If the prophet who assumes to have a revelation and mission from God points a way whereby the authenticity of his message can be tested, the repudiator of his averments and he who clamors for proof occupy an unreasonable position until they have applied the means of ascertainment prescribed. It may be assumed by those who reject revelation that the proffered means of obtaining the information ought to be such as will appeal to the reason of mankind. Granted that this is the case, it merely presents another point which can only be determined by an investigatory process. It is not enough hastily to conclude that a declared means of obtaining knowledge of a fact is unreasonable and therefore not worthy of consideration. If the method is harmonious with admittedly correct processes already ascertained, then it also must be true. In this as in all other things, let truth be the test of truth. In considering the claim of a man who assumes to have a special message from God, let the value of the proposed means of discovering whether or not this assumption be correct, be tried by first finding out whether or not it agrees with universal law. If it does it should be followed. If this course be taken there need be no doubt in reference to the result. If by the activity of the mind, through faith, a mighty structure can be conceived and become a mental reality, who can say that by the same process, which is inspirational, the very being of God cannot be ascertained, and direct communication be established between humanity and divinity?

As in the instance of the man who could not mentally create the bridge, it may be asserted that this is impossible, but this does

not affect the fact that the man who comprehended the possibility of the project was aware that the desired result could be reached. It was just as true to the mind of the man who grasped the possibility before as it was after the structure became a material reality. So with him who reaches the spiritual conclusion that God exists, and attains the consummation of his hopes and aims by the establishment of inter-communication between himself and his Maker.

It may be said, in opposition to this standpoint, that "No man by searching can find out God." This is admitted when the conditions necessary to the discovery are left out. One of these is the reciprocal response of the Creator to the spiritual activity of the creature. The discovery of God is impossible as a result of searching if the divine Being does not reward the efforts of the searcher by manifesting Himself to the seeker after divine truth. The discovery of God without faith—belief in His existence—is impossible. The means of discovery must be such as are prescribed by Himself. To assume that God can not place Himself in direct communication with humanity is absurd, because if this were true His power would be limited, and such limitation would be at variance with every conception of the Almighty. This power being existent with Him, it would be unreasonable to hold that He would never exercise it. To possess a power, the exercise of which would be of incalculable benefit, and fail to put it in operation would be the opposite of God-like. It would be a flagrant violation of the law of economy, which demands the best possible results from all things existent.

If the foregoing commends itself to the reason of man and is, to a considerable extent, sustained by his daily experience, it is fair to presume that it is true. If that be the case, whatever harmonizes with it is of the same character. From this standpoint the doctrine of Christ, as revealed through Himself, Joseph Smith, and all the other prophets, is likewise true. This includes the existence of the Spirit of God, "which lighteth [or inspires] every man that cometh into the world;" the spirit of Satan which seduces man from light into darkness; the development of man by means of his agency and contact with spiritual opposites; the personal as well as diffusive nature of God—"Father, Son, and Holy Ghost;" and the principle of communication from the Father and the Son, directly or through agencies of their appointment.



## ACROSS THE PACIFIC.

BY GEORGE A. SEAMAN.

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[NOTE.—This article is made up of extracts from a letter written by Brother Seaman, one of the Utah volunteers in the second Manila expedition, to his wife. It was written at different times during the voyage from Honolulu to Manila, its interest arising from the fact that it details the events and impressions of the journey as they were experienced by the writer.—*Editors.*]

We have crossed that imaginary line where custom has established the change of date, and while you are still living in the events of Thursday, June 30th, we have skipped that day and date, and are seeking shelter from Friday's hot sun. You will understand that we are about half through our ocean voyage, which we have now become quite used to. It seems more of an accepted routine now than before, and the probability is that the latter half will seem much shorter than the former. It is to be hoped it will, for this monotonous drag seems to kill ambition and give one no other desire than to kill time. Some wander about from morning till night aimlessly doing nothing, while others more ambitious, occasionally pick up a book and with drooping eyelids read until sleep overcomes them, and they stretch out in some shady place where the moist air is stirring, and sleep until bugle call warns them that drill time has arrived or that it is meal time. Such, with but little variation, has employed us since we left Honolulu last Saturday.

I find some time to read artillery tactics, a thing very necessary, as I have charge of the section. We drill twice a day for thirty minutes each time, mostly for the purpose of exercise and to straighten the men out that they may have the carriage of a

soldier. One thing has been arranged for our health and pleasure. The rear end of the boat on lower deck has been cleared of everything and pieces nailed down to keep the water from running down the deck. A hose is there attached to the engine's pumps and a stream of water is continually running. It is the favorite resort of the men, many of whom bathe there (of course it is a shower bath) two or three times daily. Before we reached Honolulu there was no such arrangement and the men did no bathing.

We have had health rules presented to us, and they must be read weekly that the men may become thoroughly acquainted with them and know how to care for themselves in the climate we will soon find ourselves in. Not one of our battery boys is in the hospital, and apart from minor ailments all are in good health. There are quite a number of the infantry boys in the hospital wards, one or two with quite serious diseases. One young fellow lies just opposite where I am lying on deck writing to you, with an attack of typhoid. They have nursed him carefully for a good many days and now pronounce him out of danger. There are also several cases of measles on board.

I started to tell you about the waves as we watched them when they were running fastest and highest. Of course the higher the waves the deeper the troughs, and the two taken together, while only measuring depth by feet, appeared much like mountain and valley. In the distance could be seen a wave crest gradually advancing with a deep valley before it. Of course the valley would reach us first and as we gazed down in its great depths the huge wave would rush on, and with an energy accumulated from long travel would lash itself into foam and dash its spray high into the air. Then would follow a series of smaller waves, seeming to be an effort of the sea to gain a rest and strength for a greater effort than before. A great crowd of us watched it with the glee and shouts of a crowd of school boys.

We have been quietly looking after the Mutual Improvement Association I told you of in my last. I have the names of nearly thirty who are more than anxious to join in the movement. There are some eight or ten yet to get whom I am positive of enrolling. We have not perfected an organization yet and may not before we land, because there is no convenience for holding meetings.

Another thing has been instituted on ship-board that claims some attention and study. Soon after we left San Francisco a signal corps was organized in our battery, and today it was extended to embrace all of the non-commissioned officers. Of course that includes me, and I will be compelled to learn that. We were given the alphabet today and have our first recitation tomorrow. It is much the same as telegraphy, there being, instead of dots and dashes, motions to right, left, and front with a flag, or, if at night, a lantern. The movements are numbered 1 (left), 2 (right), 3 (front and down). Each letter contains from one to four of these numbers, and will require considerable study to memorize. The boys who have been studying them for ten days are becoming quite proficient in them.

It is now 6 a. m., July 2nd. My guard duty did not lose me much sleep last night; the greater part of two hours being all, and while I was awake I was reclining in a comfortable chair on the top deck. The evening was lovely; hardly a cloud was to be seen and such as were visible were small and fleecy. The stars were all shining brightly. The night, while not warm (comparatively), did not drive one to put on his coat. The misty dampness so common, was not to be felt, and altogether it was just such an evening as lovers would choose for a ramble.

The vigilance of the commanding officers is quite necessary as a health precaution. This morning a poor fellow was brought up from steerage quarters and put in a cabin room, with a severe attack of measles and pneumonia. He looked to be a very sick man. Another report was around day before yesterday that a man had been buried from the *China*.

I will go back a week and tell you as much as I can about Honolulu and our reception there. Thursday, the 23rd of June, quite early in the day we sighted land and from then on all were eagerly stretching their necks and straining their eyes to catch a more definite sight. When we were near enough to get a good view of the land darkness began to close in, and we watched then to catch sight of the first shore light. We did not have to wait long to be rewarded on that score, for light after light appeared, and finally a city was open to our view, traced only by the long rows of electric lights. We were nearing the harbor, and as ves-

sels dare not enter a harbor without a pilot, we burned lights to signal for that officer. We were soon answered, and shortly a small steamer with a band and excursionists came out with him to meet us. 'Mid strains of music, mostly our national airs, we soon found an anchorage. Not long afterward all had retired and everything was quiet. By 6 the next morning we had raised anchor and were moving into the wharf. As soon as we had moored they began shoveling coal into our vessel, filling all spare room. As soon as breakfast was over we were lined up, rolls were called and we were allowed to set foot on *terra firma* again. We were marched directly to the Myrtle Boat Club's boat house, and treated to a surf bath. We had a great time, the only difficulty we experienced being the constant swaying of sidewalks, platforms, and everything on which we set our feet. Of course it was nothing more than the sensation of ocean waves that stayed with us on land. It is a sensation that nearly everybody who travels across the ocean experiences.

Mr. Isenberg, our host for the day, is a very corpulent man. He is as jolly as he is large, and he made us feel right at home. From the bath we were marched to the Oahu Railroad and Land Company's depot and loaded on the train for an excursion. When I say we I mean the Utah batteries, no infantry companies having the privilege of the excursion. Aboard the train were one thousand bottles of soda water and many boxes of cigars for the boys to smoke. Mr. Kinney, a government official of Hawaii and a former Salt Laker, is the one to whom we are indebted for the excursion and the refreshment. All being ready, we started out for what proved to be a very pleasant excursion through the country. The tropical verdure that went sailing by on either side formed a natural picture similar to those I have seen on canvas, the product of the artist's skill. Here, too, the artist had been at work, for the arrangement of orchards and gardens showed the work of skillful hands. Here we would go sailing by a grove of cocoa-nut palms, loaded with fruit after its own kind, and as they towered high above every other tree with their bare trunks and tufted coronets, they formed a striking contrast to our orchard trees in cooler climates. The banana tree is a small bushy tree, almost of scrubby growth, appearing barely strong enough to sup-

port its large and numerous bunches of fruit. This season, we were told, the fruit is of inferior size and quality. Next we would go sailing by a pine-apple farm. They grow low, something after the style of a cabbage, though much more desirable than that vegetable. The rice swamps, farmed mostly by Japs, are an interesting sight. The ground is worked while very muddy, and after the seed is in it is flooded. It seemed odd to see the men, with very few clothes on, working in mud nearly as deep as their legs were long. The land is left flooded thus till the rice is in the boot, when it is drained off and the grain left to ripen. Every stage of farming was in progress; some were plowing, some swamping, some draining, some harvesting, and some threshing. They have no seasons and as long as the ground has strength enough they can grow their crops in nearly all parts of the year. As we went riding through cuts and around bends new beauties continually came before us. Bushes along the railroad track were loaded with beautiful and variegated flowers. We passed the jut of the ocean where the beautiful pearl harbor is being made. Off in the distance could plainly be seen two volcanic cones, long since extinct, but still preserved in shape, showing what were once immense craters. There are two visible also from the city; in fact one, the Punchbowl, has part of the city built on its side.

The real object of our ride, the Ewa Sugar Plantation, eighteen miles from Honolulu, was reached in a little over an hour's ride. Mr. Lowry, the superintendent, kindly turned the grounds and everything over to us, no restrictions whatever being placed on us. The first thing I did was to pluck some of the garden flowers and leaves to put in the letters I had ready to send home. While I was running for the flowers some of the boys were making tracks for the trucks loaded with sugar-cane. They came back, each with a long stick of the sweet cane, sucking it with all his might. We began then the tour of the mill, claimed by employes to be the largest in the world. It surely is a large one, for in its manufacture of 140 tons of sugar daily, it employs 120 hands. Of those the most are Japs who are paid only \$13.00 per month. They would fare very slim on that, perhaps as slim as I on my "\$13.00" a month, but they are furnished a house and fuel, and also water, by their employers. The mill expected to finish its

season's run in about two weeks, having been running about six months. After the mill closes down the mill hands go out into the fields to attend the growing crops, which labor employs some 1200 hands.

One young man kindly showed several of us through the mill and answered our many questions besides telling us all the working of the cane to produce sugar. The first thing to be seen on entering the door is the tail end of the process, the sacking of the sugar for shipment. The sewing of the sacks is done by Japanese women. The cane is first run through powerful rollers in which all the juice is pressed out and the residue is left as tasteless as sawdust and just as dry. The juice is then taken through pipes to vats, where it is heated and the refuse separated from it. Larger boilers then evaporate all the water, when it becomes syrup, sweet and golden. Two large cisterns then receive it, when it is boiled down to a granular state of much the same consistency as butter when it comes, before it is gathered. It is ready then for the "separators," hollow spheres with the upper part removed. These cylinders, for so they appear, excepting for their concave interior, revolve 1000 times per minute. The molasses is fairly thrown out of the sugar, which is left a golden yellow. It is then allowed to fall through the bottom and is ready for sacking. It is shipped to the United States where it is refined and put on the market. The reason it is not refined where it is made is because the import duty into the United States is so much less on unrefined sugar. I ate a handful of the sugar as it came from the separators, so hot that I could scarcely hold it in my hand. From the tower of the factory we had a fine view of the country. The fields of sugarcane stretched out for miles on all sides. It was in different stages of growth, as everything else on the island seemed to be.

Just before we boarded the train for our return trip, Captain Young very fittingly introduced Mr. Kinney, Mr. Isenberg, and Mr. Lowry. We gave each one of them three round cheers and a "tiger" and then Mr. Isenberg patriotically proposed and led in three cheers for "Old Glory." We hurried back to the city, where another treat awaited us. The good people of Honolulu had tables spread in the shade in their public square, and we feasted on all the dainties usually on a first-class bill of fare. The ladies waited

on us with the good grace and charm that only ladies possess, and that incited us to eat more than we otherwise would have eaten. How different from an incident a day or two before when two boys got into a fight because one thought the other had one more biscuit than he should have. After eating all our substantial foods, pies, cakes, etc., we feasted on grapes, bananas and pine-apples until it was with difficulty that we could leave our seats. During all this time the band was playing, but the stirring national airs had little effect and provoked little applause until we had our stomachs well filled. A man who is hungry, you know, is not in a position to be patriotic or sentimental. The grounds where all these pleasures were found, surround the palace, now the chambers of the national council. Those halls were thrown open to us as well, and as if that were not enough they furnished us with writing material and then collected and stamped all our mail. The government had made an appropriation for that purpose. The use of telephones, everything was free to the "boys in blue." When we returned to the boat a great many of us had a large pine-apple under each arm. We have been eating pine-apple occasionally ever since. We had no sooner reached the boat than we were turned loose, each section under its chief, with the strict injunction to be back not one minute later than 7 o'clock. Some went back to the writing hall and spent most of their time there, while others roamed about the town.

The town itself is quite a sight. Everything is clean and neat. The dwellings usually have a plot of ground with them on which the owner raises some choice and delicate fruits. The city did not present the bustle and confusion of our American cities, and yet it seemed to be in a thriving state. There are many beautiful houses; some nearly mansions, and very often, as the boys passed by them, they were invited in and treated to the best there was to be had. We had no sooner returned to the boat at 7 o'clock than I heard twenty-five of our battery would be permitted to go out till 11 o'clock that evening. I put in an early application and luckily became one of the fortunate twenty-five. With Dr. Young and two or three others, I found the mission house, and spent the evening visiting with the Elders and the wife of Elder Williams. The natives were holding a singing school and we went into the

church where they were and passed a pleasant hour. They sang for us, and when they sang a hymn we knew, we joined in with them. Of course we did not sing their language but that made no difference. We were introduced to them and had considerable sport trying to learn a word or two, particularly "good-by." A gentleman who went with us, though not a Mormon, said it was the finest time he had had since he left home, and he would not have missed it for five dollars. On our way back to the boat we bought a string of bananas, and they cost only fifty cents. They were not large ones but most of them were very good for all that.

After we got on the boat that night there was no more getting off to go up town. All we got to see of the town had to come where we were. And it was there, too. The fruit peddler, the pie-man, the soda water cart, all with their wares for sale. Some amusing ways of passing purchases up and change down were improvised, and not infrequently did the luckless vendor lose his wares in the sea. Some of the natives whom we met the night before were there. When we pulled away from the wharf about noon they were the last people I could distinguish, still waving their handkerchiefs at us.

Here I found myself 3000 miles from home among strangers, as it were, and yet I found myself peculiarly drawn to these native people. Usually, but unjustly, we look upon the Islanders as a very inferior class of people, but the truth is that they are highly intelligent and social. Their skin and some habits that differ so materially from our own, form incorrect criteria from which to judge them. They showed a great interest in us. One would hardly think that opposition would exist to their annexation to the United States, but their chief fear is that eventually they will be deprived of their possessions as the Indians have been, and they have a mortal fear of seeing their once glorious power thus slip away from them. Undoubtedly they have had their minds poisoned in that particular.

We are now sailing south, along the west side of the Luzon, the island upon which Manila is situated. You can see by that that we are nearing the end of our journey. We are all in good spirits over it, regardless of the consequences when we get there. The journey has been a long, tedious one, and we are more than



pleased that it is about ended. It hardly seems, though, to my mind, that we have been sailing for thirty days with only an occasional glance at land. While it has been long, there has been a monotony in it that has obliterated all trace of time, and from one day to the next it is difficult to keep track of the day and date. Tomorrow, Sunday, the 17th, will be a day for us to remember.

Day before yesterday it was stormy and rough during the whole day, but through the mist and clouds we caught sight of land on the horizon to the north of us. There was much gazing at it, as it warned us that we were in the group of islands captured by Dewey.

Next morning as soon as we were up we could see land on both sides of us. The day was calm, and consequently excessively warm. We were near enough to see the wooded uplands and hills, and the breakers dashing against the rugged beach on the north. About 11 o'clock we spied the smoke of a vessel directly in our course. We watched it as it came nearer and nearer with a great deal of wonder, and guessing as to its nationality and its intentions. What if it were a Spanish gun-boat lying in waiting for us? We could not offer effectual resistance and would be taken. The *China* sped on ahead to ascertain who she might be, and from their signals we soon learned it was one of our own craft. She lowered a boat and sent a messenger to the *China*, which signalled us to stop as soon as we came up to them. As soon as she (the *China*) gave orders to the other vessels of the squadron and ordered three cheers for our escort, the *Boston*, she left us to hasten on to Manila. What that means we are unable to find out at present. We, of course, got the latest news that the *Boston* had received from Hong Kong, and though it is quite old, we feel still that it is news. The principal things we have learned are concerning the battle at Santiago, and the dispatch of the Spanish fleet to Manila. That means that perhaps we will have something to do to hold the advantage already gained, and if we are compelled to retain it by fighting, we expect to do our duty and still come out masters of the situation.

The *Boston*, now sailing in our lead, is not a large vessel, but appears a formidable craft with her iron sides and her mounted batteries. Her largest guns are two eight-inch guns. She has a

great many smaller ones. There are no railings around her deck, which is down very close to the water; in fact, very little of the vessel is high above the water. She was right in the thickest of the fight at Manila, but to us there was nothing to show that she helped in one of the greatest naval victories of the world. Her company seemed to us a safeguard against possible attack by some wandering Spanish gun-boat. The boys stand and look at her for long stretches of time.

It is warm again today, but not so warm as yesterday. There is not much breeze stirring, but we have shade to protect us from the direct rays of the sun. In the distance, landward, there is a little shower passing; in fact, we can see them in nearly every direction. We are beginning to learn already that it is as easy for nature to weep and shed tears as it is for a baby. I hope we shall be so located that the effects of the frequent storms will be reduced to the least possible danger. We were discussing it the other day with Captain Young, and during the talk he showed us a pictorial magazine on Manila. A great many of the houses in the country were built high above the ground on poles tied to the trunks of palm trees. Think of us swinging among the cocoanuts in company with children of our remote ancestors(?)—monkeys. If the weather we are getting now is any criterion we shall need such luxuries.

I expect by tomorrow morning we will be with Dewey. Whether we will go ashore at once or not I cannot say. The general impression is that we will. I believe the other expedition has been landed. If we land there is apt to be so much to do that I cannot find time to write any more before the mail leaves.

We are anchored right in the middle of Dewey's fleet, where he had his famous battle. We can see the hulls of the sunken vessels, or their rusty smoke-stacks and stripped masts.

As we were coming in the harbor we could see the smoke and hear the report of cannon off in the direction of Manila. We are told that it is fighting between the insurgents and Spaniards, and has been going on every day for a good long time. The cannon-ading is not very heavy and perhaps they are only skirmishing. The first expedition landed after the first night and are in barracks. We may be stationed in the same place—Cavite.

## PROGRESS OF THE WAR

### BETWEEN SPAIN AND THE UNITED STATES OF AMERICA.

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(CONTINUED FROM PAGE 842, NO. 11, VOL. I.)

#### VI.

While the events related in our last chapter were occurring in Cuba, the troops were being pushed forward for the Philippines.

Four transports carrying 4,200 men, forming the second Manila expedition, sailed from San Francisco on June 15th under command of General F. V. Greene, and on the 27th of the same month the third expedition sailed in the transports *Indiana*, *Ohio*, *Morgan City*, and *City of Para*, commanded by General Arthur McArthur. On June 29th General Merritt, who commands the forces sent to the Philippines, sailed from San Francisco.

On June 30th the United States Cruiser *Charleston* and the three transports of the first Philippine expedition arrived at Cavite. On the way to the Philippines the *Charleston* took possession of Guam, Ladrone Islands, June 21st and carried six Spanish officers and fifty-four men from the garrison, prisoners to Cavite. So with the first installment of United States troops on the ground, and the second and third well on the way everything was shaping itself for decisive work and a speedy settlement of affairs in the Philippines. On the same day several thousand Spanish reinforcements succeeded in entering Santiago.

And now we come to one of the most glorious and important events of the war. Glorious because of the magnificent work of our war vessels and the humanity and generosity displayed by our

officers and men towards the Spaniards when the victory was won ; and important because it practically closed the war ; for Spain soon after this battle, seeing the hopelessness of continuing the struggle, sued for peace.

The capture and occupation of the outer works of Santiago, and the almost certain fall of the city in the near future, appears to have determined Admiral Cervera to carry out the repeated instructions of his government, and make a dash out of the harbor in the hope of escaping ; preferring, to use his own words, to have his ships destroyed at sea, fighting like a sailor, to having them ignobly captured or destroyed in the harbor with no chance of defending himself.

On Sunday morning July 3rd, Admiral Sampson, on his flagship *New York*, sailed eastward about seven miles on his way to confer with General Shafter at Siboney. The *Massachusetts*, *New Orleans*, and *Newark* had left the line and were about forty miles to the eastward for coal, provisions, and ammunition. The remainder of the American fleet, the cruiser, *Brooklyn*, Commodore Schley's flagship, the battleships *Iowa*, *Oregon*, *Texas*, and *Indiana* and the converted yachts, *Vixen* and *Gloucester* lay lazily outside the harbor of Santiago with Sabbath stillness all around them and apparently nothing to disturb the monotony which had marked the days and weeks already spent on the blockade.

A column of smoke could be seen rising just back of the high hill at the entrance of Santiago harbor and the officers on duty were carefully watching it.

Suddenly at 9:30 a.m. the cry rang out from the navigator of the *Brooklyn*, "After bridge, there! Report to the commodore and the captain that the enemy's ships are coming out!"

Then commenced a sea fight destined to be known as one of the most memorable in history.

The Spanish ships, under full head of steam followed each other in rapid succession out of the harbor and darted to the westward, in the following order: *Maria Teresa*, *Vizcaya*, *Cristobal Colon*, and *Almirante Oquendo*, followed by the torpedo boats *Furor* and *Pluton*.

Every American vessel was speedily under way and in barely three minutes from the time the alarm was given every ship was

cleared for action and every man was in his appointed place ready for the battle.

Led by the flagship *Brooklyn* the great ships rushed to the fight and engaged the Spaniards. The fire of the American gunners was deadly and rapid, and in an incredibly short time four of the Spanish ships were ashore, wrecks.

The firing had commenced at 9: 40 o'clock. At 10: 30 the *Maria Teresa* and the *Oquendo* were on the beach on fire and riddled with shot and shell. The two torpedo boats, *Pluton* and *Furor* were destroyed earlier in the fight.

The *Vizcaya* and *Colon* were making every effort by a running fight to escape, and for a while it looked as if at least one of them would succeed. The *Brooklyn* was following them closely, but their speed was too great for the *Indiana*, *Texas*, and *Iowa*, and these vessels turned to the rescue of the enemy on the burning Spanish vessels.

Now, however, it became apparent that the *Oregon* was leaving the other battleships and with great clouds of smoke pouring from her funnels, was coming rapidly to the aid of the *Brooklyn*.

The *Vizcaya* has been classed by critics as the superior of the *Brooklyn*, but fearing nothing, Commodore Schley ordered his captain to "get in close" and was soon pouring two thousand pounds of metal against the *Vizcaya* every three minutes.

The *Oregon* had now come near enough to pour in several six inch projectiles and in about thirty-five minutes after the *Brooklyn* closed in on her, the *Vizcaya* was on fire and was headed for the shore.

The *Cristobal Colon*, which to all appearance had so far escaped injury, was now about four miles ahead of the *Brooklyn* with the *Oregon* a little farther behind. These two great vessels took up the chase with the *Texas* following about five miles in their rear.

For an hour and a half the chase continued without much gain on either side, but every effort was made by the *Brooklyn* and *Oregon* and they began to gain slowly on the enemy.

At 12:20 o'clock the *Oregon* threw two thirteen-inch shells after the *Colon* but they both fell short; the second, however, struck so close astern that it threw tons of water on the deck of

the flying foe. At 12:40 our ships had gained so much on the Spaniard that the *Brooklyn* was able to land a few eight-inch shots against her sides and it was seen at once that the race was nearing its end, and without an attempt at a last fight the *Cristobal Colon*, the last of Admiral Cervera's fleet, ran ashore and surrendered at about 1:20.

And so in less than four hours the flower of the Spanish navy was utterly destroyed and Spain's sea power entirely blotted out.

The Spanish losses were about six hundred lives, 1,300 prisoners and \$12,000,000 of property. Among the prisoners was Admiral Cervera, who surrendered to Lieut.-Commander Wainwright of the *Gloucester*.

The most marvelous fact is that only one man was killed and three wounded, all on the *Brooklyn*, and this is doubly wonderful when it is known that that vessel was hit more than thirty times.

Every effort was made by the American officers and men to save [the lives of the brave fellows on the wrecked and burning Spanish ships, and hundreds of them were rescued.

A writer in the *Review of Reviews* says:

"The victory in its racial, moral, and material aspects reminds one irresistibly of that over the Spanish Armada. But it has no dark spot upon it. The Spaniards were fed and clothed by the Americans, their wounded were tended by our surgeons, their dead wrapped in their own flag and buried with all the honors of war. Nor by word or deed was any one of the prisoners reminded of his humiliation."

The first news of this glorious event reached the United States in the following dispatch from Admiral Sampson:

3:15 p. m., Siboney, July 3.

To the Secretary of the Navy:—

The fleet under my command offers the Nation as a Fourth of July present the destruction of the whole of Cervera's fleet.

"Not one escaped. It attempted to escape at 9:30 a. m., and at 2 p. m. the last, the *Cristobal Colon*, had run ashore six miles west of Santiago and let down her colors.

"The *Infanta Maria Teresa*, *Oquendo*, and *Vizcaya* were forced ashore, burned and blown up within four miles of the port. Our loss one killed and two wounded.

"Enemy's loss probably several hundred from gunfire, explosions, and drowning.

"About 1300 prisoners, including Admiral Cervera.

"The man killed was George H. Ellis, chief yeoman of the *Brooklyn*.

"SAMPSON."

This reached the country on the morning of July 4th, and with it came word that the *Ladrones* had been seized and the first Manila expedition had safely landed at Cavite.

The people everywhere were wild with delight and the nation's birthday was never before celebrated so enthusiastically and with such thankfulness.

All eyes were now turned to Santiago and the army investing it. At 8:30 o'clock on the morning of July 3rd General Shafter demanded the surrender of the city. An hour later Cervera made his daring dash for liberty with the result already stated. This, of course, entirely changed the naval and military situation, and it was thought that the fall of the city could be accomplished much more easily by the co-operation of the fleet in the harbor, and the army on land.

In the meantime, however, General Shafter, having received confirmation of the statement that General Pando with 6,000 men had entered Santiago, and realizing the strength of the fortifications and entrenchments of the city and the exhausted condition of his own troops after their terrible experiences at San Juan and El Caney, called for reinforcements, and immediate steps were taken by the authorities at Washington to send additional troops to his assistance.

While the soldiers lay in the trenches outside Santiago awaiting reinforcements and the navy still remained at the entrance of the harbor ready to co-operate with them, President McKinley issued on July 6, 1898, the following most beautiful proclamation, breathing a spirit of true Christianity, calling upon the people of our nation to return their thanks to God for His marvelous care of our army and navy:

*To the People of the United States of America:*

At this time, when to the yet fresh remembrance of the unprecedented success which attended the operations of the United States fleet in the bay of Manila on the 1st day of May last, are added the tidings of the no less glorious achievements of the naval and military arms of our

beloved country at Santiago de Cuba, it is fitting that we should pause, and, staying the feeling of exultation that too naturally attends great deeds wrought by our countrymen in our country's cause, should reverently bow before the throne of Divine Grace and give devout praise to God, who holdeth the nations in the hollow of his hands and worketh upon them the marvels of His high will, and who has thus far vouchsafed to us the light of his face and led our brave soldiers and seamen to victory.

I therefore ask the people of the United States, on next assembling for Divine worship in their respective places of meeting, to offer thanksgiving to Almighty God, who in His inscrutable ways, now leading our hosts upon the waters to unscathed triumph, now guiding them in a strange land through the dread shadows of death to success, even though at a fearful cost, now bearing them without accident or loss to far distant climes, has watched over our cause and brought nearer the success of the right and the attainment of just and honorable peace.

With the Nation's thanks let there be mingled the Nation's prayers that our gallant sons may be shielded from harm alike on the battlefields and in the clash of fleets, and be spared the scourge of suffering and disease while they are striving to uphold their country's honor; and withal, let the Nation's heart be stilled with holy awe at the thought of the noble men who have perished as heroes die, and be filled with compassionate sympathy for all those who suffer bereavement or endure sickness, wounds, and bonds by reason of the awful struggle.

And above all, let us pray with earnest fervor that He, the dispenser of all good, may speedily remove from us the untold afflictions of war and bring to our dear land the blessings of restored peace, and to all the domain now ravaged by the cruel strife, the priceless boon of security and tranquillity.

WILLIAM MCKINLEY,

Executive Mansion, Washington, D. C., July 6, 1898.

On July 7th Lieut. Hobson and his brave men who sank the "Merrimac" in the mouth of Santiago harbor, were exchanged for a Spanish lieutenant and fifteen men who had been captured at El Caney.

Several days passed before the reinforcements could arrive at Santiago and the truce was extended from time to time. Opportunity was given to General Toral, in command of the Spanish forces, to communicate with the Madrid government, and telegraph operators were sent to him from the American lines for that purpose.

On July 9th General Toral offered to surrender the city if his troops were allowed to withdraw with their arms. This was refused by General Shafter.



On the 10th, the expected reinforcements arrived at Siboney and were rapidly moved to the front, and on the 11th General Miles arrived in Cuba and conferred with General Shafter and Admiral Sampson.

Pending the arrival of additional troops General Shafter had greatly strengthened the American lines around Santiago. Siege guns and mortar batteries had been placed in position and every preparation made to bombard the city if the Spanish commander refused to surrender. On July 10th and 11th some shells were thrown into the city by the land batteries and by the ships outside the harbor, but before long the bombardment was stopped.

After several propositions had been made by the Spaniards and rejected by the American government, General Toral was notified that he must accept the terms of the United States and surrender or negotiations would close and the bombardment of the city commence.

On July 14th, Santiago surrendered. The terms of the capitulation were that the Spaniards should surrender all the troops in the province of Santiago de Cuba, which includes all the eastern end of the island, leaving in the hands of the Americans all their arms and munitions of war, and all the forts and defenses of the city to be left intact. The United States agreed to transport the troops thus surrendered back to Spain at the expense of this government.

On Sunday, July 17th, the formal surrender was made and the stars and stripes were hoisted over the governor's palace in Santiago. General McKibben was appointed temporary military governor.

Following is the report made by General Shafter to the adjutant-general at Washington on the day of the formal surrender:

SANTIAGO DE CUBA, JULY 17.

*"Adjutant-General, United States Army, Washington:*

"I have the honor to announce that the American flag has been this instant, 12 o'clock, noon, hoisted over the house of the civil government, in the city of Santiago. An immense concourse of people present. A squadron of cavalry and a regiment of infantry presented arms and band playing national air. Light battery fired salute of twenty-one guns. Perfect order is being maintained by municipal government. Distress is very great, but little sickness in town. Scarcely any yellow fever.

"A small gunboat and about 200 seamen left by Cervera have surrendered to me. Obstructions are being removed from the mouth of harbor..

"Upon coming into the city I discovered a perfect entanglement of defenses. Fighting as the Spanish did the first day, it would have cost 5,000 lives to have taken it.

Battalions of Spanish troops have been depositing arms since daylight in our armory, over which I have guard. General Toral formally surrendered the plaza and all stores at 9 a. m.

"W. R. SHAFTER, Major-General."

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HEADQUARTERS UNITED STATES ARMY, SANTIAGO,  
July 17TH.

"To Adjutant-General, United States Army, Washington:

"My ordnance officers report about 7,000 rifles turned in today and 600,000 cartridges. At the mouth of the harbor there are quite a number of fine modern guns, together with a saluting battery of fifteen old bronze guns. Disarming and turning in will go on tomorrow. List of prisoners not yet taken. SHAFTER, Major-General Commanding."

On July 18th a state document was issued by direction of President McKinley providing for the government of the province of Santiago de Cuba. It announces the assumption of the government of the province by a new political power, and guarantees to the people of the territory affected absolute security in the exercise of their rights.

It is the first document of the kind ever issued by a President of the United States, and marks a new epoch in American history. Following is a full text of the document:

ADJUTANT GENERAL'S OFFICE, WASHINGTON, D. C.,  
July 18, 1898.

"General Shafter, Santiago, Cuba:

"The following is sent you for your information and guidance. It will be published in such a manner in both English and Spanish as will give it the widest circulation in the territory under your control:

EXECUTIVE MANSION, WASHINGTON, D. C.,  
July 18, 1898.

"To the Secretary of War:

SIR:—The capitulation of the Spanish forces in Santiago de Cuba and in the eastern part of the Province of Santiago and the occupation of the territory by the forces of the United States, render it necessary to instruct the military commander of the United States as to the conduct which he is to observe during military occupation.

The first effect of the military occupation of the enemy's territory is the severance of the former political relations of the inhabitants and the establishment of a new political power.

In this changed condition of things, the inhabitants, so long as they perform their duties, are entitled to security in their persons and property and in all the private right and relations. It is my desire that the inhabitants of Cuba should be acquainted with the purpose of the United States to discharge to the fullest extent its obligations in this regard. It will therefore be the duty of the commander of the army of occupation to announce and proclaim in the most public manner that we come not to make war upon the inhabitants of Cuba, nor upon any party or faction among them, but to protect them in their homes, in their employments, and in their personal and religious rights. All persons who either by active aid or by honest submission, co-operate with the United States in its efforts to give effect to this beneficent purpose will receive the reward of its support and protection. Our occupation should be as free from severity as possible.

Though the powers of the military occupation are absolute and supreme and immediately operate upon the political condition of the inhabitants, the municipal laws of the conquered territory, such as affect private rights of person and property, and provide for the punishment of crime, are considered as continuing in force, so far as they are compatible with the new order of things, until they are suspended or superseded by the occupying belligerent, and in practice, they are not usually abrogated, but are allowed to remain in force, and to be administered by the ordinary tribunals, substantially as they were before the occupation. This enlightened practice is, so far as possible, to be adhered to on the present occasion. The judges and other officials connected with the administration of justice may, if they accept the supremacy of the United States, continue to administer the ordinary law of the land, as between man and man, under the supervision of the American commander-in-chief. The native constabulary will, so far as may be practicable, be preserved.

The freedom of the people to pursue their accustomed occupations will be abridged only when it may be necessary to do so.

While the rule of conduct of the American commander-in-chief will be such as has just been defined, it will be his duty to adopt measures of a different kind, if, unfortunately, the course of the people should render such measures indispensable to the maintenance of law and order. He will then possess the power to replace or expel the native officials, in part or altogether, to substitute new courts of his own construction for those that now exist, or to create such new or supplementary tribunals as may be necessary. In the exercise of these high powers the commander must be

guided by his judgment and his experience, and a high sense of justice.

One of the most important and most practical problems with which it will be necessary to deal is that of the treatment of the property and the collection and administration of the revenues. It is conceded all public funds and securities belonging to the government of the country in its own right, and all arms and supplies and other moveable property of such kind may be seized by the military occupant and converted to his own use. The real property of the state he may hold and administer, at the same time enjoying the revenues thereof, but he is not to destroy it save in the case of military necessity.

All public means of transportation, such as telegraph lines, cables, railways and boats belonging to the State may be appropriated to his use, but unless in case of military necessity, they are not to be destroyed. All churches and buildings devoted to religious worship and to the arts and sciences, all schoolhouses, are, so far as possible, to be protected, and all destruction or intentional defacement of such places, of historical monuments or archives, or of works of science or art, is prohibited, save when required by urgent military necessity.

Private property, whether belonging to individuals or corporations, is to be respected and can be confiscated only as hereafter indicated. Means of transportation, such as telegraph lines and cables, railways and boats, may, although they belong to private individuals or corporations, be seized by the military occupant, but unless destroyed under military necessity are not to be retained.

While it is held to be the right of the conqueror to levy contributions upon the enemy in their seaports, towns, or provinces which may be in his military possession by conquest, and to apply the proceeds to defray the expense of the war, this right is to be exercised within such limitations that may not savor of confiscation. As the result of military occupation the taxes and duties payable by the inhabitants to the former government become payable to the military occupant unless he sees fit to substitute for them other rates or modes of contribution to the expenses of the government.

The moneys so collected are to be used for the purpose of paying the expenses of government under the military occupation, such as the salaries of the judges and the police and for the payment of the expenses of the army.

Private property taken for the use of the army is to be paid for when possible in cash at a fair valuation, and when payment in cash is not possible, receipts are to be given.

All ports and places in Cuba which may be in the actual possession

of our land and naval forces will be opened to the commerce of all neutral nations, as well as our own, in articles not contraband of war, upon payment of the prescribed rates of duty which may be in force at the time of the importation.

WILLIAM MCKINLEY.

By order of the Secretary of War.

H. C. CORBIN, Adjutant-General.

On July 20th the United States government awarded the contract for transporting the Spanish prisoners to Spain, to the Spanish Trans-Atlantic Company. The total cost of the movement of these prisoners is estimated at about \$550,000.

Here is a sight never before witnessed in the world. A nation having entered upon a war for no other purpose than to bring freedom to an oppressed people, after having been victorious in every engagement on land or sea, transporting the prisoners taken from the enemy, thousands of miles to their native land and hiring the ships of the conquered foe in which to carry them. And thus at every step in this remarkable war new lustre is added to our great nation, not so much by its victories in the field and on the ocean, as by its wonderful magnanimity and exhibition of high and noble purpose.

## EDITOR'S TABLE.

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### LONG LIVE THE PROPHET.

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"The King is dead—long live the King!"

The Prophet is dead—long live the Prophet!

The former of these exclamations is the cry and response that goes through the land when a British monarch dies. "The king is dead!" and the response that immediately follows, "Long live the king!" is to give the assurance that the succeeding ruler has taken his place, that the succession is immediate, instant, that for no one moment is England without a constitutional ruler.

It is thought by those who favor the monarchical form of government, to be an excellent feature of the British constitution, this instant succession of the kings of the nation. It gives no opportunity for usurpers to seize the throne, and allows no interregnum in which factions and claimants may arise. No doubts exist in the minds of the subjects as to the succession. It is all pre-arranged, governed by well established law which the subjects understand as well as the rulers, and the nation glides from the one administration to another without friction, without halting; and doubtless among the few things that can be said for monarchical government this is one of the best.

But why say, "The Prophet is dead—long live the Prophet?"

Because the succession in the prophetic office, and presidency of the Church of Jesus Christ of Latter-day Saints is just as immediate, just as well assured as it is in the kingdom of Great Britain. The Prophet is dead; but there is not an instant that the

Church is without a prophet; for no sooner does the Prophet-President take his departure, than his mantle falls upon the shoulders of his successor. There is not a single moment, when the Church is regularly organized, that the Lord does not have open the authoritative channel through which to communicate His will to the body religious.

In the Church the Lord has provided that, "Of the Melchisedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church."

And after them, "The Twelve Counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world. \* \* \* \* And they form a quorum equal in authority to the three presidents previously mentioned."

And then again, "The seventy are also called to preach the Gospel, and to be especial witnesses to the Gentiles and in all the world. \* \* \* \* And they form a quorum equal in authority to the Twelve Special Witnesses or Apostles just named."

Since the authority and power of the Twelve Apostles is equal to the authority and power of the First Presidency, it must follow that anything which the First Presidency could have done when in existence can be done by the Quorum of Twelve Apostles; and hence they can preside over the Church; and as the senior member of that council is always the president of the Quorum, it follows that so long as the Quorum of the Twelve are acting as the Presidency of the Church, he stands at their head and is God's mouth-piece to the Church, and through him will be communicated the mind and will of God to the people; for he is the Prophet and Seer and Revelator to the Church, and whenever the First Presidency is to be re-established it will be through him that the will of the Lord will be made known, and God's prophet and mouth-piece and president of the Church chosen.

This beautiful arrangement, now so well known in Israel, provides against all confusion; protects the Saints against all liability of being deceived; gives no opportunity to usurpers; no occasion for factions; no disturbance of the tranquillity of the Church; and at the same time it makes the succession of our prophets instant.

Hence it comes to pass that President Lorenzo Snow, to the joy of all the Saints, chosen by the Apostles at their special meeting on the 13th of September to be the President of the Church, and sustained in that position by the Saints in general conference of the Church on the 9th of October, glides into his position without confusion, without excitement, without a doubt as to the legality of his succession, and around him gather the Saints with their hearts full of love and confidence and knowledge that he is the prophet of the living God. And while we remember with a sweet sorrow the departure of the late beloved president, Wilford Woodruff, we turn to his successor and with joy unspeakable say, "Long live the Prophet."

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This number commences Volume II. of the Improvement Era. In publishing Volume I., great success has attended the efforts of the General Board. The enterprise has been successful financially, and from the liberal patronage and praise bestowed upon the Era, we are led to believe that it has been equally successful in obtaining a literary standing. That it has been a means of great assistance to the officers of the Improvement Associations we have abundance of evidence. Stake superintendents and presidents of associations in all parts of Zion have expressed their appreciation of the help it has been to them in that it has been a medium through which they have received instruction from the General Superintendency and Board of Aids; while the literature it has contained has been of immense value both to the young men of Zion at home and the Elders who are traveling and preaching the Gospel abroad. All this is especially gratifying to the editors and managers, and leads them to form a determination that for the future the organ of the Young Men's Associations shall be made to contribute more and more to the welfare of this institution. It will be made more and still more indispensable to the officers of associations, until it shall come to be recognized as impossible to successfully conduct association work and keep in touch with the development of it without being in possession of the information and counsel and instruction to be found from time to time in its pages; while the scope and quality of the



literature it shall publish will make it a magazine of general interest to all people.

In Volume I., by a series of special articles, the Era became noted as a magazine that kept abreast with the times. These articles included a consideration of the annexation of the Hawaiian Islands, written by Professor Cluff as the result of his visiting the islands and holding a series of meetings with the natives of that country; ascertaining their views concerning the annexation of Hawaii to the United States. The condition of affairs in war-swept Cuba was described by Congressman King, who personally visited the island previous to the American declaration of war. The death of the great English Statesman furnished the occasion of an extended biographical sketch of William Ewart Gladstone by Bishop Whitney; the death of Bismarck afforded a like opportunity to Professor J. M. Tanner to write up a biographical sketch of this first statesman of Europe and the nineteenth century; the death of President Woodruff also afforded the occasion for the official biographical sketch of him, which appeared in No. 12 of the first volume, written by the historian of the Church, Elder Franklin D. Richards. These special articles, together with the chapters on the progress of the American-Spanish war, have given to the Era the character for keeping abreast of the great events of the time, above referred to, a character that will be maintained and intensified during the years that are to come.

What special events will transpire in the present year to make the pages of the magazine of intense interest, we cannot now, of course, determine; but our readers may be assured that whatever great events take place, the Era will have special articles in relation to them. We will make our magazine a reliable depository of great current questions and events such as will make it for all time to come a valuable work of reference in the libraries of our young men.

The prospects now opening before the Improvement Era for becoming a first-class magazine are much improved over what they were a year ago. And it is safe to say that they will increase from year to year until the organ of the Young Men's Mutual Improvement Associations of Zion will be truly representative of our young men both at home and abroad, where we are assured that through

the agency of our missionaries the magazine will be extensively known. If men are known by the company they keep, so also are they known by the books they read; which after all are in a manner our companions, and none the less really so because they happen to be silent companions. It is our ambition that so far as the young men of Zion are to be known by the *Era*, which is theirs, they shall be favorably known as having a relish for good and substantial reading upon great and important questions; known for having sound minds, and while not adverse to wholesome light literature and pure fun; yet as earnest men they are interested in the consideration of serious matters. Such is to be, so far as we can forecast it, the character of the second volume of this magazine, for such is the character of the magazine which we believe will contribute most to the improvement of our young men.

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There is quite a demand from various classes and organizations outside of the Improvement Associations, for last year's *Manual*. If any of the members of the associations have copies in good condition, which they wish to dispose of, they will please notify Brother Thomas Hull, the general secretary.

## NOTES.

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A man with an open mind can never become narrow and rigid, for he has within him the principle of growth. He is like a plant, rejoicing in the invigorating influences of fresh air, sunshine, and dew, developing healthfully and shedding its beauty and fragrance on all around. His education is never ended, for he is eagerly learning from every source, and using all possible opportunities of gathering knowledge. The views he has formed and the truths he has embraced are never held with that narrow tenacity which holds them back from all frank and free discussion. He is not afraid of putting them to any test, assured that, if they are true, they will stand the trial, and, if not, he can no longer uphold them.

One of the most important items in health-culture is to keep the lungs and heart in good condition. It is possible to breathe sufficient air to so oxygenate the blood that it will consume the waste and poisonous matters of the system, as fire burns up chaff or tinder. People who feel dull, heavy, stupid, unwilling to exert themselves, indeed often unable to do so, will find that a regular course of breathing exercises will be of more benefit to them than all the medicine in creation. There are many times when the use of medicines merely aggravates the existing ill. It is simply a further accumulation of undesirable material that must be carried about until nature is assisted to cast it out or burn it up.

Intelligence is never afraid to face any truth, knowing that each one has a message for those who will heed it. The entire past, whether that of individual or of nations, with its mingled stores of good and evil, may be so read and studied as to draw forth unmingled blessings for the future. It is this purpose, held

closely in view, that enables us to dwell for a time upon the dark passages of our lives without despair or hopelessness. If, instead of indulging in vain lamentation, which of itself is only paralyzing, we examine its sources, thoughtfully analyzing their nature and their effects, and distinguishing between actions and intentions, we shall be able so to apply the results to our present life and conduct as to produce hope and effort and progress from what at first sight seemed to offer only regret and self-censure.

A pretty story is told at Hawarden regarding Mr. Gladstone's interest in young men. Some time ago an aged charwoman at Hawarden Castle had a refractory son, who had long given her great trouble. In her desperation she begged to be permitted to see Mr. Gladstone. She poured her tale of sorrow into the ears of the venerable statesman, who, after sympathizing with her, sent a special messenger in pursuit of the youth, and he was brought to Hawarden Castle and placed in the library. There Mr. Gladstone had a long, quiet talk with him, pointing out the path of rectitude and melting him to tears. The youth rose to go, whereupon Mr. Gladstone, placing his hand on his shoulder, said: "We must have a word of prayer." The venerable gentleman and the rebellious youth knelt together in prayer, with the result that the mother's heart was rejoiced in the complete reclamation of her son.

An English journal thus comments on the injurious effects of anger: Anger serves the unhappy mortal who indulges in it, much the same as intoxicants constantly taken, serve the inebriate. It grows into a sort of disease which has various and terrible results. Sir Richard Quain said, not long ago: "He is a man very rich indeed in physical power, who can afford to be angry." This is true. Every time a man becomes "white" or "red" with anger, he is in danger of his life. The heart and brain are the organs most affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood vessels, but the heart's action becomes intermittent; that is, every now and then it drops a beat—much the same thing as is experienced by excessive smokers.

There are some people in the United States who have not been infected with the recent war-craze, and have some respect for human life, only too sadly cheapened in times like these. In New York State, a laudable effort is being made to stem the thirst for blood, incited in the young by inflammatory appeals to a sometimes questionable patriotism, which, unheeding of its horrors, deifies war and sighs for the crimson glory of battlefields. The anti-war movement expresses itself by the offer of prizes to school children for the best essays treating war as an evil, and looking to international arbitration as a humane substitute. The theme set with its divisions, is as follows:

“Would not the highest development of human thought be shown to be a strong argument for the abolition of war? (a) Natural causes of war; (b) The inhumanity of war; (c) The cost and waste of war; (d) A remedy—a board of arbitration between nations.” Motto—“Patriotism is not at its highest when a man says, ‘I will die for my country;’ it is at its highest when he says, ‘I will live nobly for my country.’”

The movement is one which promises to spread throughout the country, resulting in the suppression of extreme “jingoism” in the minds of the young people, and the establishment of more humane sentiments.

## IN LIGHTER MOOD.

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The Reverend T. DeWitt Talmage has a keen sense of humor, and his jokes are as likely to be directed against friends as enemies. His son Frank, attempting to emulate his father's greatness, became a minister and went to Chicago to officiate. The following incident may afford a hint of the famous preacher's estimate of his son's ability:

One day a dirty, ragged, unkempt beggar approached Dr. Talmage and asked for alms. Being a believer in the principle of self-support, however, the clergyman steadily refused to respond. The beggar saw that a strong appeal was necessary, and he made it.

"But, Mr. Talmage," said he, "I am one of your son's converts."

With shrewd, twinkling eyes, Mr. Talmage looked the fellow over from head to foot, and remarked with a quizzical grin:

"Well, you look like one of Frank's jobs."

Irish bulls are always new, no matter how old. All our readers have no doubt heard of the son of the "ould sod" who declared that in England the tops of some of the houses are "copper-bottomed wid lead." Another remarked that nothing on this earth could make him sea-sick; but that must have been before railways were known. Not exactly an Irish bull, but a characteristic Irish description follows: An elephant had broken loose from a traveling circus, and one of the employes asked an Irish farm-hand if he had seen the animal. "Nary an iliphant have I seen," he replied, "but be the powers, I saw an india-rubber bull pullin' turnips wid his tail!" One man had been told something which he particularly wished to remember. Said he, "I'll remember it forever, and when I forget it I'll write it down."

## OUR WORK.

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### A CORRESPONDENCE BUREAU PROPOSED.

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Some time ago the editors of the ERA received the following communication. It treats of a very important matter, and we think is worthy of serious consideration by the associations, to whom we commend it. Furthermore, we solicit suggestions of this character from the readers of our magazine; and we say if you have ideas relative to any work which could in your judgment be undertaken by our associations, by all means let us hear from you.

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DEAR BROTHER:—Hoping I do not intrude too much upon your valuable time, I take the liberty of laying before you a little matter which I ask you to consider as to its merits and advisability. You in your position as editor of the organ of the Young Men's Associations are no doubt taken up with measures that concern the welfare of that organization, and it is in considering this that I think it pertinent to lay before you this subject, which I have for some time contemplated. It is a feature of M. I. work which, from my view at least, would prove to be of value to the Y. M. M. I. A. were it incorporated with that valuable organization.

First, I may begin by referring to a commendable feature of the press in general in devoting columns for the correspondence and use of the readers; thus opening up a medium through which people may discuss topics, and exchange ideas and opinions; recount the natural resources and physical advantages of their respective localities, etc.

Now, one characteristic that impresses me is that in the periodicals that occasionally come under my notice, I scarcely ever see any corres-

pondence from this State, while the majority of other states are represented. The reason of this may be that, as the press in the past has been inclined to misjudge us—that is the Latter-day Saints—we have had to be silent with respect to writing in our papers; but Utah's advent into the new sphere of statehood, and the course of other events have had a tendency to obliterate this indifference, and as a result an era is now dawning in which we are receiving a more liberal share of the editors' good will. No doubt they would now publish letters relative to the interests of this State with as much readiness as they publish communications from other parts of the Union.

Considering this apparent neglect on the part of Utah writers, we will all agree and think it proper that something be done to impress the people—the young people in particular—with the importance of this matter of correspondence. This opportunity of writing to the press is an avenue that can be utilized to a great extent in removing the prevalent prejudice, and in inculcating a desire among readers in the world to investigate our “strange” faith.

To my mind, an interest in this direction and a use of this avenue can best be effected by establishing in the Young Men's Association a bureau or department for the purpose of fostering and conducting correspondence with the press, and subsequently writing to the individuals who may respond to the original press letter, and also of diffusing tracts and Church literature through the mails.

This feature would supply the need for more practical work in our association. It would develop an increased desire in members to read Gospel literature with a view to acquire a more comprehensive knowledge of our doctrine so as to be able to conduct a creditable correspondence; it would stimulate more ardent sentiments favorable to the establishment of libraries. But the most important feature as a consequence of this new departure, would be the abating and lessening of the bias and prejudice in the world as a result of the letters disseminated through the press, and later the correct exposition of our doctrine to individual investigators, in the subsequent personal correspondence that would ensue.

A pertinent objection might be raised on the grounds that attention to this matter would prove more experimental than practical. A friend of mine, together with myself, had some little experience that I think would tend rather to counteract the objection, and warrant my view as here expressed.

Some months ago we wrote a short article to an eastern periodical in which we referred to some of the characteristics of this country; referred to the moral situation of the people; made some mention of our



faith, and closed by expressing a wish to correspond with readers on questions relative to religion. The missive elicited some six responses from different persons, who avowed a wish to learn our real faith, some inquiring about the truth or falsity of certain absurdities; others more informed pointing out apparent strange doctrines and asking for Biblical passages to substantiate our views, etc. I may here add that these enquirers in every case, I think, had never had a meeting with an Elder of our Church. So far, I believe, we have defended and elucidated fairly well our Gospel principles, and eliminated to some extent the false impressions that some have had of us. We have also mailed correspondents above referred to, tracts and books, which, upon being read, are forwarded from one person to another.

I may add that I believe the enquirers had good motives in their soliciting information. One of them is a contributor to a religious monthly, while another is connected with the profession of school teaching.

Considering the little that this effort effected for the sake of the Gospel, it appears to me that the efforts of the young men in general, throughout Zion, would be of incalculable value in the promulgation of the Gospel if they would give it their attention. My opinion is that the young men of the association would be enthusiastic in the move of incorporating the corresponding bureau, above proposed, with their work. There is in correspondence a certain fascination, particularly when it comes to a discussion of Gospel principles, which I think will imbue members in general with a desire to attempt writing.

The systematizing of this plan of correspondence upon a practical basis would perhaps involve work for a time upon some committee, but when accomplished it would certainly be a feature to be commended; an excellent school for association members, as well as helping in the Latter-day work of preaching to "every kindred, tongue, and people" the Gospel of Jesus Christ.

Yours very respectfully,

PETER SUNDWALL, JR.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*September 18th:* Miss Winnie Davis, daughter of Jefferson Davis, and known as the "Daughter of the Confederacy," dies at Narragansett, Rhode Island.

19th: The war department orders reinforcements to Manila and an order is issued directing that 6,500 men lying at San Francisco be sent at once. \* \* \* Dispatches from Manila state that it is asserted there that an attempt was made on the 16th instant to assassinate the insurgent leader, Aguinaldo, by poisoning soup intended for him. The plot was discovered by a steward, who upon tasting the soup fell dead.

22nd: Fillipe Agoncillo and Jose Lopez, representatives of the provisional government of the Philippines, arrive at San Francisco on their way to Washington to petition for the independence of the islands. They will also place their petition before the Powers of Europe. \* \* \* An imperial edict just issued in Peking, China, definitely announces that the Emperor of China has resigned his power to the Empress (Dowager Empress), who has ordered the ministers to deliver to her, in future, their official reports. \* \* \* The situation in Paris, France, assumes a very grave aspect on account of the Dreyfus affair, and fears of serious conflict between the authorities are entertained.

23rd: A peremptory message has been sent to the Cuban military commission to the effect that the Spaniards must evacuate Cuba immediately.

24th: The commission appointed to investigate the conduct of the war department during the Spanish-American war holds its first meeting in Washington. Major-General Granville M. Dodge was elected chairman of the commission. \* \* \* The Spanish ship "*Infanta Maria Teresa*," sunk in the fight off Santiago on July 3rd, having been floated, arrives at Guantnamo.

25th: The hotel and buildings at Beck's Hot Springs, Salt Lake City, are entirely destroyed by fire.

26th: Major-General J. Ford Kent returns to Salt Lake City from the war. \* \* \* Fanny Davenport, the famous actress dies at her home in Duxbury, Mass. \* \* \* The Commission appointed to investigate the war department holds its first business session behind closed doors. \* \* \* The ashes of Christopher Columbus are exhumed in Havana preparatory to their shipment to Spain. \* \* \* The French cabinet decides in favor of a revision of the Dreyfus case.

27th: Theodore Roosevelt, colonel of Rough Riders, who served at

Santiago, is nominated by the Republicans for Governor of New York.

\* \* \* Wm. J. Bryan is lying sick with a low fever in Washington, D. C.

28th: Thomas F. Bayard, Secretary of State during Cleveland's first term and Ambassador to England during his second term, dies at Kari-stein, Mass.

29th: Queen Louise of Denmark dies at Copenhagen.

30th: The Twenty-fourth United States Infantry reaches Salt Lake on its return from Santiago. \* \* \* Forest fires devastate portions of Colorado and Wisconsin.

October 1st: A special dispatch published in London, England, states that telegrams furnished by the governor of Shanghai allege that the Emperor of China committed suicide on September 21st. This is understood to mean that the Emperor was assassinated.

2nd: A terrific storm sweeps the Georgia and South Carolina coasts. Wind blew for eighteen hours at fifty to seventy miles an hour. Fifty to one hundred lives were lost and immense damage done to property.

5th: The third national Eisteddfod opens its sessions in the Tabernacle, Salt Lake City. \* \* \* A serious battle occurs between the Pillager Indians and United States troops near Leech Lake, Minnesota reservation. The soldiers had been taken to the reservation to aid the United States marshal in serving warrants.

6th: The Sixty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints opens in Salt Lake City.

9th: The Sixty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints closes. At the afternoon session Lorenzo Snow is sustained as Prophet, Seer, and Revelator and President of the Church, with George Q. Cannon and Joseph F. Smith as his Counselors. Rudger Clawson is chosen to fill the vacancy which existed in the quorum of the Twelve Apostles.

11th: President McKinley arrives in Omaha to visit the Trans-Mississippi Exposition.

12th: At Virden, Ill., where a miners' strike is on, a clash occurs between the union and non-union men, on the arrival of a train with two hundred negro miners, and fourteen men are killed and twenty wounded.

13th: Governor Tanner, of Illinois, refuses to allow negro miners to land from the cars at Virden, Ill., and the officials of the Chicago and Alton Railway Company threaten to take steps to obtain legal redress.

14th: The new Stake Tabernacle which was nearing completion at Richfield, Sevier County, is entirely destroyed by fire. The loss will exceed \$30,000. \* \* \* The Atlantic Transport Company's steamer *Mohegan* is wrecked off the Lizard on the south-west coast of England, and one hundred and sixteen persons are drowned.

16th: The National Peace Jubilee opens in Chicago. President McKinley is in attendance.

17th: The Presbyterian synod of Utah at its closing session in Ogden, passes resolutions declaring that polygamy is practiced in Utah, and calling on people everywhere in the United States to begin the necessary agitation to memorialize Congress for a Constitutional amendment declaring monogamic marriage the only legal form and forbidding polygamous marriage.

# IMPROVEMENT ERA.

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VOL. II.

DECEMBER, 1898.

No. 2

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## ORIENTAL RELIGIOUS FAITHS.

### II.

#### BUDDHISM.

BY H. DHARMAPALA, OF CEYLON.

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A systematic study of Buddha's doctrine has not yet been made by the western scholars, hence the conflicting opinions expressed by them at various times. The notion once held by the scholars that it is a system of materialism has been exploded. The positivists of France found in it a positivism. Buckner and his school of materialists thought it was a materialistic system. Agnostics found in Buddha an agnostic, and Dr. Rhys Davids, the eminent Palo scholar, used to call him the "agnostic philosopher of India." Some scholars have found an expressed monotheism therein. Arthur Lillie, another student of Buddhism, thinks it a theistic system. Pessimists identify it with Schopenhaur's pessimism. The late Mr. Buckle identified it with the pantheism of India. Some have found in it a monoism, and the latest dictum is Professor Huxley's that it is an idealism supplying "the wanting half of Bishop Buckley's well-known idealist argument." Dr. Eikl

says that Buddhism is a system of vast magnitude, for it embraces all the various branches of science, which our Western nations have been long accustomed to divide for separate study. It embodies, in one living structure, grand and peculiar views of physical science, refined and subtle theories on abstract metaphysics, an edifice of fanciful mysticism, a most elaborate and far-reaching system of practical morality, and, finally, a church organization as broad in its principles and as finely wrought in its most intricate network as any in the world. All this is, moreover, confined in such a manner that the essence and substance of the whole may be compressed into a few formulas and symbols plain and suggestive enough to be grasped by the most simple-minded ascetic, and yet so full of philosophic depths as to provide rich food for years of meditation to the metaphysician, the poet, the mystic, and pleasant pasturage for the most fiery imagination of any poetical dreamer.

In the religion of Buddha is found a comprehensive system of ethics and a transcendental metaphysic embracing a sublime psychology. To the simple-minded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man.

Spiritual progress is impossible for him who does not lead a life of purity and compassion. The superstructure has to be built on the basis of a pure life. So long as one is fettered by selfishness, passion, prejudice, fear, so long the doors of his higher nature are closed against the truth. The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passion, and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Muller:

There is an atheism which is not death; there is another which is the very life blood of all true faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true. It is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested as yet by the world. It is the true self-sacrifice, the truest trust in truth, the truest faith.

Without that atheism no new religion, no reform, no reforma-

tion, no resuscitation would ever have been possible; without that atheism no new life is possible for any one of us. The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. The least attachment of the mind to preconceived ideas is a positive hindrance to the acceptance of truth. Prejudice, passion, fear of expression of one's convictions, and ignorance are the four biases that have to be sacrificed at the threshold. To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and to think and to live up to the highest ideal of pure life, of calm thought, of wisdom, without extraneous interventions. Buddha says that man can enjoy in this life a glorious existence, a life of individual freedom, of fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law is my disciple."

Human brotherhood forms the fundamental teaching of Buddha—universal love and sympathy with all mankind, and with animal life. Everyone is enjoined to love all beings as a mother loves her only child and takes care of it even at the risk of her life. The realization of the ideal of brotherhood is obtained when the first stage of holiness is realized. The idea of separation is destroyed and the oneness of life is recognized. There is no pessimism in the teachings of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and humanity.

From the fetich-worshipping savage to the highest type of humanity man naturally yearns for something higher. And it is for this reason that Buddha inculcated the necessity for self-reliance and independent thought. To guide humanity in the right path, a Tathagata (Messiah) appears from time to time.

In the sense of a Supreme Creator, Buddha says that there is no such being, accepting the doctrine of evolution as the only true one, with corollary, the law of cause and effect. He condemns the idea of a creator, but the Supreme God of the Brahmans and minor gods are accepted. But they are subject to the

law of cause and effect. This Supreme God is all love, all merciful, all gentle, and looks upon all beings with equanimity. Buddha teaches men to practice these four supreme virtues. There is no difference between the perfect man and this Supreme God of the present world.

The teachings of Buddha on evolution are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws." We see in it all not a yawning chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material, animated by an almost infinite sum total of energy, which is called Akasa. I have used the above definition of evolution as given by Grant Allen in his "Life of Darwin," as it beautifully expresses the generalized idea of Buddhism. We do not postulate that man's evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature, the whole knowable universe forms one undivided whole.

Buddha promulgated his system of philosophy after having studied all religions. And in the Brahma-jala sutta sixty-two creeds are discussed. In the Kalama, the sutta, Buddha says:

Do not believe in what ye have heard. Do not believe in traditions because they have been handed down for many generations. Do not believe in anything because it is renowned and spoken of by many. Do not believe merely because the written statement of some old sage is produced. Do not believe in conjecture. Do not believe in that as truth to which you have become attached by habit. Do not believe merely on the authority of your teachers and elders. Often observation and analysis, when the result agrees with reason, are conducive to the good and gain of one and all. Accept and live up to it.

To the ordinary householder, whose highest happiness consists in being wealthy here and in heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion, from

destroying life, lays aside the club and weapon. He is modest and full of pity. He is compassionate to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow-man by deceit. Putting away slander, he abstains from calumny. He is a peacemaker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, such are the words he speaks. He abstains from harsh language. He abstains from foolish talk; he abstains from intoxicants and stupefying drugs.

The advance student of the religion of Buddha, when he has faith in him, thinks, "full of hindrances in household life is a path defiled by passion. Pure as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its freedom. Let me then cut off my hair and beard, let me clothe myself in orange-colored robes, let me go forth from a household life into the homeless state." Then before long, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange-colored robes and he goes into the homeless state, and then he passes a life of self-restraint, according to the rules of the order of the blessed one. Uprightness is his object and he sees danger in the least of those things he should avoid. He encompasses himself with holiness, in word and deed. He sustains his life by means that are quite pure. Good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy.

The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz., all divination, interpretation of dreams, palmistry, astrology, crystal prophesying, charms of all sorts. Buddha also says:

Just as a mighty trumpeter makes himself heard in all the four directions without difficulty, even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free and deep-felt pity, sympathy, and equanimity. He lets his mind pervade the whole world with thoughts of love.



To realize the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says:

Let him fulfill all righteousness; let him be devoted to that quietude of heart which springs from within; let him not drive back the ecstasy of contemplation; let him look through things; let him be much alone. Fulfill all righteousness for the sake of the living, and for the sake of the blessed ones that are dead and gone.

Thought transference, thought reading, clairvoyance, clairvoyance, projection of the sub-conscious self, and all the higher branches of psychical science that first now engage the thoughtful attention of psychical researches are within the reach of him who fulfills all righteousness, who is devoted to solitude and to contemplation.

Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, co-operating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the laws of cause and effect, are the common appanage of all good men.

Prohibited employments include slave dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh—all deemed the lowest of professions.

The five kinds of wealth are: Faith, pure life, receptivity of the mind to all that is good and beautiful, liberality, and wisdom. Those who possess these five kinds of wealth in their past incarnations are influenced by the teachings of Buddha.

Besides these, Buddha says in his universal precepts: He who is faithful and leads the life of a householder, and possesses the following four (Dhammas) virtues, truth, justice, firmness, and liberality, such a one does not grieve when passing away. Pray ask other teachers and philosophers far and wide whether there is found anything greater than truth, self-restraint, liberality, and forbearance.

The pupil should minister to his teacher; he should rise up in his presence, wait upon him, listen to all that he says with respectful attention, perform the duties necessary for his personal comfort, and carefully attend to his instruction. The teacher should

show affection for his pupil. He trains him in virtue and good manners, carefully instructs him, imparts to him a knowledge of the sciences and wisdom of the ancients, speaks well of him to relatives, and guards him from danger.

The honorable man ministers to his friends and relatives by presenting gifts, by courteous language, by promoting them as his equals, and by sharing with them his prosperity. They should watch over him when he has negligently exposed himself, guard his property when he is careless, assist him in difficulties, stand by him, and help to provide for his family.

The master should minister to the wants of his servants, as dependents; he assigns them labor suitable to their strength, provides for their comfortable support; he attends them in sickness, causes them to partake of any extraordinary delicacy he may obtain, and makes them occasional presents. The servants should manifest their attachment to the master; they rise before him in the morning and retire later to rest; they do not purloin his property, do their work cheerfully and actively, and are respectful in their behavior toward him.

The religious teachers should manifest their kind feelings toward lawyers. They should dissuade them from vice, excite them to virtuous acts—being desirous of promoting the welfare of all. They should instruct them in the things they had not previously learned, confirm them in the truths, and point out to them the way to heaven. The lawyers should minister to the teachers by respectful attention manifested in their words, actions, and thoughts; and by supplying them their temporal wants and by allowing them constant access to them.

The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent. The persevering, diligent man, unshaken in adversity and of inflexible determination, will become eminent. The well-informed, friendly-disposed, prudent-speaking, generous-minded, self-controlled, self-possessed man will become eminent.

In this world, generosity, mildness of speech, public spirit, and courteous behavior are worthy of respect under all circumstances and will be valuable in all places. If these be not possessed, the mother will receive neither honor nor support from the

son, neither will the father receive respect or honor. Buddha also says:

Know that from time to time a Tathagata is born into the world fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed Buddha. He, by himself, thoroughly understands and sees, as it were face to face, this universe, the world below with all its spirits, and the worlds above, and all creatures, all religious teachers, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim, both in its letter and its spirit, lovely in its origin, lovely in its progress, lovely in its consummation; the higher life doth he proclaim, in all its purity and in all its perfectness.

1. He is absolutely free from all passions, commits no evil even in secrecy, and is the embodiment of perfection. He is above doing anything wrong.

2. Self-introspection—by this he has reached the state of supreme enlightenment.

3. By means of this divine eye he looks back to the remotest past and future. Knows the way of emancipation, and is accomplished in the three great branches of divine knowledge, and has gained perfect wisdom. He is in possession of all psychic powers, always willing to listen, full of energy, wisdom, and dhyana.

4. He has realized eternal peace and walks in the perfect path of virtue.

5. He knows three states of existence.

6. He is incomparable in purity and holiness.

7. He is teacher of gods and men.

8. He exhorts gods and men at the proper time according to their individual temperaments.

9. He is the supremely enlightened teacher and the perfect embodiment of all the virtues he teaches. The two characteristics of Buddha are wisdom and compassion.

Buddha also gave a warning to his followers when he said :

He who is not generous, who is fond of sensuality, who is disturbed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses—such a disciple is far from me, though he is in body near me.

The attainment of salvation is by the perception of self

through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love, and equanimity. The last words of Buddha were these:

Be ye lamps unto yourselves; be ye a refuge to yourselves; betake yourself to an eternal voyage; hold fast to the truth as a lamp; hold fast as a refuge to the truth; look not for refuge to anyone besides yourselves. Learn ye, then, that knowledge which I have attained and have declared unto you, and walk ye in it, practice and increase in order that the path of holiness may last and long endure for the blessing of many people, to the relief of the world, to the welfare, the blessing, the joy of gods and men.

## OLIVER COWDERY.

BY ELDER SAMUEL W. RICHARDS.

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[It was announced in the prospectus of the ERA for Volume II, that we would publish a series of letters on the EARLY SCENES AND INCIDENTS IN THE CHURCH, from the pen of Oliver Cowdery. Before proceeding with the letters it is thought proper to present to our readers the following article on OLIVER COWDERY, by his personal friend, Elder Samuel W. Richards, who, as it will be seen from the article itself, possessed exceptional opportunities for learning much concerning this remarkable man who was so closely associated with the Prophet Joseph Smith.—*Editor.*]

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Among the most interesting and important events ever recorded in history, are those connected with the coming forth of the dispensation of the fullness of times from the heavens to the children of men in our day, in which the heavens were opened and God, Jesus Christ, angels, and departed spirits of holy men united in one grand effort for the final and complete redemption of fallen humanity.

One of the first recipients of the Godly authority necessary to the accomplishment of such a glorious work was he whose name appears at the head of this article.

Oliver Cowdery was born in the town of Wells, Rutland County, Vermont, October, 1805. About 1825 he removed to the State of New York, and was employed as clerk in a store until the winter of 1828-9, when he taught school in the town of Manchester, Ontario County, New York. There he became acquainted with the family of Joseph Smith, Sr., who sent children to his school, and Oliver went to board with them.

While here he learned of Joseph Smith, the younger, having found plates containing ancient records of the history of the early settlers of this, the American continent, and revealed to him by a heavenly messenger. This so engaged his attention and occupied his mind that he could not be satisfied until he made a visit to the now reputed Prophet, which he did at Harmony, Pennsylvania, on the fifth day of April, 1829.

The Prophet Joseph immediately recognized him as the person he had been praying for to be sent by God to assist him as scribe, in the translation of the records he had found, preparatory to its publication in the English language. Only two days after this, their first meeting, they commenced translating the Book of Mormon. Joseph was the translator by aid of the Urim and Thummim, and Oliver was the scribe who wrote the words as they were spoken by the translator. He not only wrote the first copy of the translation, but made another copy before it was sent to the printer. This was deemed necessary because of determined efforts being made to obtain the manuscript, by parties opposed to the young Prophet's declaration of its being a divine record, brought forth and translated by the gift and power of God.

During the translation, incidents occurred which proved to Oliver's mind that it was a divine work; as, for instance, when, on the 15th of May, 1829, he with the Prophet Joseph went into the woods to pray, John the Baptist descended in a cloud of light, and ordained them to the Priesthood of Aaron, and promised that soon the Melchisedek Priesthood would be conferred upon them; that Joseph should be the first and Oliver the second Elder in the Church of Christ, to be organized with the full powers of both Priesthoods which were to be in the Church.

In the following month of June, 1829, a revelation was given through the Prophet Joseph, declaring that Oliver had received "the same power and the same faith, and the same gift like unto him," and if he (Oliver) would testify of the things he had seen and heard, he was promised "the gates of hell shall not prevail against you; for my grace is sufficient for you, and you shall be lifted up at the last day."

That he did testify of the plates found, and of their translation by the gift and power of God, as commanded, to the latest day

of his life, there are many witnesses; and that, too, under many trying ordeals when it was thought his faith was not strong in that which he had declared to all the world.

It also fell to the lot of Oliver Cowdery, in company with David Whitmer, to search out the first Twelve, on whom should be conferred the powers of the Melchisedek Priesthood, which Joseph and Oliver had received by the administration of Peter, James, and John, and by ordination under their hands, that they should be Apostles, and become special witnesses of Jesus Christ to all the world.

Oliver Cowdery, by virtue of the Priesthood conferred upon him, was the first to administer the ordinance of baptism, and to preach the first public Gospel sermon in this dispensation of God to man. His experience and labors were of that divine character which could never be forgotten, and after years proved that they were to him as though engraven with an iron pen upon the rock, never to be obliterated.

Soon after the organization of the Church in 1830, he was called with others to fill a mission to the Lamanites on the western border of Missouri, after which he returned to Ohio where the Church was being established.

In December, 1831, the revelations which the Prophet Joseph had received up to that time, were by Oliver Cowdery, then Church Historian, sent up to Missouri with money for publication.

In July, 1834, Oliver was sent as a special messenger from Missouri to Ohio on matters of importance relating to the affairs of the Church there, about the time of their being driven and persecuted by their enemies. Being then in harmony with the Prophet Joseph, they both entered into covenant with the Lord to pay tithing, November 29th, 1834.

On April 3rd, 1836, he was favored, with the Prophet Joseph, to witness the marvelous manifestations which occurred in the Kirtland Temple, when they saw the Lord standing upon the breastwork of the pulpit, and received from Him the declaration that their sins were forgiven them, and that they were clean in His sight. Immediately after this, also appeared in succession Moses, Elias, and Elijah, each delivering up the keys and powers of their several missions and dispensations to Joseph and Oliver,

and while standing in their presence declared the time had come for the turning of the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse; and the keys of this dispensation were committed to them by the several administrators who had held them in former dispensations.

Oliver, who was now, and had been, General Church Recorder, removed to Missouri, September 17th, 1837.

Before leaving Kirtland, however, he was, with others, appointed Assistant Counselor to the First Presidency, and as such went to the Saints in Missouri. While spending the winter there with the Saints his course of life proved to be such that on the 12th of April, 1838, he was charged with misconduct before the High Council and by them excommunicated from the Church. But few in the history of the Church or of the world have ever been favored with such intimacy with prophets, angels, and Jesus Christ Himself, as Oliver had; which makes it more marvelous that his ambition, without proper restraint, should lead him, or cause him to be led where he must be severed from the fellowship of the Saints.

Without apparently making any effort to recover his standing or even visit the Prophet Joseph, he removed to Ohio, where he spent his time mostly in the study and pursuit of law practice, and other practices of a literary character, as he could not, with the knowledge he had, think of connecting himself with any of the religious sects of the day. This position he occupied until after the Prophet's death and the removal of the Saints from Nauvoo to the mountains in 1847.

In 1848, a yearning which he had for the society of those with whom he had once been so familiar, caused him to visit Kaneshville, Iowa, where Elder Orson Hyde, then President of the Twelve Apostles, was residing, and make application for a reunion with the Church, which was granted by his being baptized and duly admitted into the Church by Elder Hyde officiating.

Soon after this, with the view of joining the Saints in Salt Lake Valley the next season, he, with his wife, desired first to visit her brother, David Whitmer, then living in Richmond, Missouri. For this purpose in the winter month of January they started on



the journey by team, but were overtaken by a severe snow storm which compelled them to seek shelter, which they obtained with the writer of this article, then temporarily residing in the upper part of that State. Here they found it necessary to remain some length of time on account of the great amount of snow which had fallen completely blockading the road, and for a time preventing travel by teams.

This detention of nearly two weeks' time was extremely interesting and made very enjoyable to both parties participating in the social and intellectual feast so unexpectedly provided.

I had but the fall before returned from my first mission to the British Isles, and was in the spirit of inquiry as to all matters of early history and experiences in the Church, and soon found there was no reserve on the part of Oliver in answering my many questions. In doing so his mind seemed as fresh in recollection of events which occurred more than a score of years before as though they were but of yesterday.

Upon carefully inquiring as to his long absence from the body of the Church, he stated that he had never met the Prophet Joseph, after his expulsion from the Church, while he lived, apparently feeling that the Prophet could with equal propriety enquire after him as for him to visit the Prophet, and as his pride would seemingly not allow him to become a suppliant without that inquiry, it was never made; while he felt quite sure that had he ever met the Prophet there would have been no difficulty in effecting a reconciliation, as a feeling of jealousy towards him on the part of his accusers had entered largely into their purpose of having him removed, which he thought Joseph must have discovered after going up to Missouri.

In what had transpired with him he now felt to acknowledge the hand of God, in that he had been preserved; for if he had been with the Church he would have undoubtedly been with Joseph in his days of trial and shared like fate with him; but being spared, he now desired to go to the nations and bear a testimony of this work which no other man living could bear; and he decided to go to the Presidency of the Church and offer his services for that purpose.

This indeed seemed to be his only ambition, and he was now

going to visit his wife's brother, David Whitmer, and prepare to go to the mountains and join the body of the Church the following summer and unite with them. For some cause this was not permitted, and he died in Missouri among relatives, before realizing the intent and purpose he had cherished of again testifying of the great work and dispensation which he had been instrumental with the Prophet in opening up to the world.

To hear him describe in his pleasant but earnest manner the personality of those heavenly messengers, with whom he and the Prophet had so freely held converse, was enchanting to my soul. Their heavenly appearance, clothed in robes of purity; the influence of their presence so lovely and serene; their eyes that seemed to penetrate to the very depths of the soul, together with the color of the eyes that gazed upon them, were all so beautifully related as to almost make one feel that they were then present; and as I placed my hands upon his head where these angels had placed theirs, a divine influence filled the soul to that degree that one could truly feel to be in the presence of something that was more than earthly; and from that day to this—now almost fifty years ago—the interest of those glorious truths upon the mind has never been lost, but as a beacon light ever guiding to the home of their glory for a like inheritance.

Before taking his departure he wrote and left with the writer of this the following statement, which we believe to be his last living testimony, though oft repeated, of the wonderful manifestations which brought the authority of God to men on earth:

#### TESTIMONY.

"While darkness covered the earth, and gross darkness the people; long after the authority to administer in holy things had been taken away, the Lord opened the heavens and sent forth His word for the salvation of Israel. In fulfillment of the sacred scriptures, the everlasting Gospel was proclaimed by the mighty angel (Moroni) who, clothed with the authority of his mission, gave glory to God in the highest. This Gospel is the 'stone taken from the mountains without hands.' John the Baptist, holding the keys of the Aaronic Priesthood; Peter, James, and John, holding the keys of the Melchisedek Priesthood, have also ministered for

those who shall be heirs of salvation, and with these administrations ordained men to the same Priesthoods. These Priesthoods, with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter-day Saints. Blessed is the Elder who has received the same, and thrice blessed and holy is he who shall endure to the end.

“Accept assurances, dear brother, of the unfeigned prayer of him who, in connection with Joseph the Seer, was blessed with the above ministrations, and who earnestly and devoutly hopes to meet you in the Celestial Glory.

“OLIVER COWDERY.

*“To Elder Samuel W. Richards, January 13th, 1849.”*

Thus, by the foregoing testimony which he bears, as his last written, and virtually his dying testimony, is secured the promise made to him by the Lord in the early part of his career, that “the gates of hell should not prevail against him; and he should be lifted up at the last day.”

He went to his rest March 3rd, 1850, entitled to a glorious resurrection and crown of eternal life, such as the Lord, the righteous Judge, shall give to all those who keep covenant with Him.

## GIFTS OF THE GOSPEL.

BY SAMUEL L. ADAMS.

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"The blind receive their sight." Matt. xi: 5.

EDITOR OF THE ERA:

Dear Brother: Some time ago, a gentleman by the name of W. T. Morgan, wrote through the Deseret News, asking for testimonies of the truth of Mormonism by actual receivers of the same, as he wished to correspond with them.

I wrote him an account of my first outward personal experience in what is called "Miracles," which occurred when I was about sixteen years of age, while I was an apprentice boy. The said Morgan has never replied to me. It is over twelve months since I wrote—September 24, 1897.

Should what I said to him be of any use to you it is at your service.

SAMUEL L. ADAMS.

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ST. GEORGE, UTAH, Sept. 24, 1897.

*W. T. Morgan:*

Dear Sir: I this day saw and read your letter in the Deseret News, and I decided to write you; should my subject please you, you may call again.

I am sixty-four years of age, reared till nineteen in England. Since then I have made Utah my home, coming here on the third day of September, 1852. My early life was spent in helping to build up this then forbidding country; this will account for my lack of education. But heaven be thanked I have been blessed with a portion of the Spirit of God, and a good memory, and through these aids I am prepared to prove the truth of what is called "Mormonism." I united myself with the

Church at the age of fifteen, and from that time to this I have witnessed the hand of God moving everywhere. I was told that if I would embrace the Gospel with an honest heart I should know the truth of the doctrine myself. This I surely sought to do. I was baptized in a river, as Christ our Savior was, and came up out of the water, and hands were laid upon me for the gift of the Holy Ghost; and I bear record that that gift came upon me. My eyes were opened to see the things of God; my tongue to speak forth His praise. I sought the gifts of the Spirit, and the gift of faith came upon me; when I was sick, I would call for the Elders of the Church, and was healed by the power of God.

I will relate one special circumstance. I took a severe cold in my eyes, (bear in mind I was an apprentice boy) and my eyes were both blood-shot, and for several days I was compelled to give up my work. I became totally blind in one eye, and the other was so nearly blind that I had to be led wherever I went. This brought me to receive abuse and taunts from my shopmates. I was the youngest of three apprentices. It was my duty to listen to the morning bell, and go down and open the doors to let the men in to work; this I failed to do for several days. One Thursday evening I asked my bed-fellow to lead me to a Mormon "night meeting." He did so, and on my return I called at the home of Brother and Sister Stokes, two members of the Church, where two Elders were going to sleep for the night. When I arrived at the house, my guide left me at the door, as he thought it was getting very late. (Bear in mind my eyes were two balls of blood in appearance, and felt as though a handful of sand had been thrown into them.) I was suffering greatly, and it was near 11 o'clock. I, trembling, said to those Elders, will you anoint my eyes and pray for me? They cheerfully consented. Elder Clark anointed me, and Elder Hodgert was mouth in prayer. While their hands were upon my head, the sore, sandy feeling all left my eyes. Being late, I just thanked them and left for home. I had a joyful heart, I could see the gas lights in the street lamps, but I did not realize my true condition till half past five the next morning. That night I got my ears boxed by the mistress of the house where I lived who was waiting at the door for my coming home. She followed me through the hallway to the foot of the stairs, telling me of my conduct, being unable to work and being out at this late hour, and it raining and damp. I did not say a word but made for bed. Morning came, the bell rang, and I went down to answer the door; the first man I saw said, "Hello! Sam, are you better?" I said, "I feel so." I went back into the house and struck a light in front of a large mirror, when to my joy I saw a pair of eyes as clear of blood as they ever were in my life. I went into the shop to my vise, lit my gas

and started to work. At 8 o'clock, a man that worked two vises from me came in to work, and putting his right hand upon my left shoulder he pulled me around, and looking me full in the face, said: "Hello! those Elders of Beelzebub have been performing a miracle upon you, have they?" With that he kicked and cuffed me till my friend and bed-fellow stepped up with a rod of steel in his hands, and declared he would protect me. "And are you a Mormon, too?" he asked. "No," replied my friend, "but if I could learn as much in six years as he has learned in six months, I would be baptized tonight." And that night he was baptized.

Now, my friend, this was the beginning of outward signs and miracles to me; and I bear record before God, that mine has been a life of miraculous events, from that day to this. The evidences to prove Joseph Smith a Prophet of God are not few, but legion.

I am only one of many thousands in many countries, who are able to tell such things, and bear record from whence they come. And in the language of the Savior, I say to you, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Trusting this will find a lodgment in your heart, I will close, praying God that you may never rest at ease till you have obtained the forgiveness of your sins, and the Holy Ghost, the Comforter, for your guide.

I am yours truly,

SAMUEL L. ADAMS.

## WHAT AGNOSTICISM IS.

BY W. H. LAMASTER, OF INDIANAPOLIS.

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[A review of this article will appear in the next number of the *ERA* by one of the *Editors*.]

The first human thinker in his ignorance of things around and about him inquired of the whence and the whither. Men are born ignorant even of their own individual existence. They emerge as it were out of a world of ignorance and enter through gradual processes of evolution into another of more or less knowledge. Whatever though may be their cravings or their ambitions to know, there must ever lie before and above them a still higher and a grander and a more elevated plane of knowledge. Men therefore being natural born agnostics, they must by reason of their own particular environments and limitations be forever restrained from acquiring even that amount of knowledge they might desire. With finite minds, as well as with everything else finite, there are always certain well-defined boundary lines to which they may go, but no further. Nature has no pets upon which it may be seen bestowing an unlimited amount of knowledge. Its bounties whatever they may be are given, even if plentifully, with a saving hand.

That men may acquire more wisdom and knowledge does not necessarily make them any less agnostics. A Spencer, a Huxley or a Darwin may be great philosophers and scientists, and still there is much even in their particular studies they do not know, and so therefore they are in spite of themselves agnostics.

The word agnostic is derived from the Greek one *agnostos*, and when translated into the English language means "unknown," "not knowing," "ignorant of." Gnosis with the Greeks signified knowl-

edge, and so *agnostos*, having a privative "a," would consequently mean a want of knowledge. Hence an agnostic as contradistinguished from a Greek gnostic—one who knows—is one who does not know.

Agnosticism as an applied theory or doctrine may therefore be said to be one which neither asserts nor denies the existence of the infinite, the absolute. Or, it may be defined as a "theory of the unknowable which assumes its most definite form in the denial of the possibility of any knowledge of God." And so the agnostic may be said to be one who does not claim or profess to know of the existence of a supreme being called God.

Again, an agnostic may be said to be "one who holds that the existence of anything beyond and behind natural phenomena is unknown, and (so far as can now be judged) unknowable, and especially that a first cause and an unseen world are subjects of which we know nothing." And so the word agnostic might very well stand as the antithesis of the one gnostic, and might therefore be used to designate him who regards phenomena of all kinds as the result of unknown or unknowable causes.

Prof. Huxley, the inventor of the English word "agnosticism," says of it that it is not a negative creed, nor even a creed of any kind, "except in so far as it expresses absolute faith in the validity of a principle which is as much ethical as intellectual;" and he adds that "this principle may be stated in various ways, but they all amount to this: that it is wrong for a man to say that he is certain of the objective truth of any proposition unless he can produce evidence which logically justifies that certainty." It is upon such points as this one that the Christian and the agnostic come to the forks in their religious road.

To state the proposition more tersely we will say that while Christianity is willing to rest on "faith" alone in arriving at any one or more objective religious truths, agnosticism demands something more—it demands evidence of the highest character before accepting as very truth any kind of a religious belief or dogma. Hence we find Christianity standing for a bare and empty faith and agnosticism for the strongest and the most indisputable of testimony. And so it must be admitted that as between the Christian and the agnostic there is an impassable gulf.



And again, Christianity resting as it does on a belief in the supernatural, agnosticism is founded only upon the natural; while the one is dependent upon what is called a divine revelation, the other relies on vision. So therefore as between Christianity and agnosticism there must forever remain that degree of antagonism which can never be obliterated or destroyed.

The fundamental conception then of Christianity being a belief in the supernatural, if it be a logical one, we might very naturally expect to find in it its own verity. What evidence have we though of any such verity?

Now it is to be conceded that it is among the possibilities of the human mind not only to conceive but also to believe; and yet it is not to be denied that there are also certain boundary lines within which it may both conceive and believe, and beyond them it can not go. That being true might we not inquire, how is the human mind—it being finite—either to have a conception or a belief about things infinite? The human mind we know to be limited, and consequently, as Sir William Hamilton says, it “can know only the limited, and the conditionally limited.” Therefore as concerning things of the infinite (admitting there be an infinite) the human mind can have neither a conception nor a belief of any kind whatever.

Christianity being founded upon a belief in an infinite God, in order that it should rest in the most perfect safety from any and all agnostic attacks, it must be able to present that belief in such a garb and such a one only as may be seen and realized as a veritable truth by the finite human mind; and so it might be well to inquire: How is that to be done? It will not be denied that human beliefs, as well as everything else about the human mind, are relative. And if that be true, how is finite man to have any conception of, much less any real foundation whatever for, a belief in the existence of an infinite God?

Mr. Herbert Spencer says that “the Infinite, the Absolute, to be known at all must be classed,” and adds, for it even “to be positively thought of, it must be thought of as such or such—as of this or that kind;” and he then inquires, “Can it be like in kind to anything of which we have sensible experience?” and wisely answers, “Obviously not.” We must therefore admit then if there

is an infinite God that we as finite beings can know nothing whatever of His existence.

Again, Mr. Spencer says, "It is manifest that, even if we could be conscious of the absolute, we could not possibly know that it is the absolute; and, as we can be conscious of an object as such, only by knowing it to be what it is, this is equivalent to an admission that we cannot be conscious of the absolute at all," and so he concludes, as he should do, that what we ignorantly call the Infinite, the Absolute, is but a term expressing no object of thought whatever.

It is therefore upon this question—the one involving the existence of an infinite God—that Christianity and agnosticism are first seen to diverge. Christianity relying upon what it is pleased to call a divine revelation, says there is an infinite God; while agnosticism, having no other guide but reason, says, "I don't know." Hence upon the one hand we find the Christian professing to have a knowledge of the first and the final causes of the universe, and particularly of this world and of the beings in it; while upon the other is to be found the agnostic confessing his ignorance of all such things.

Webster has the following definition of agnosticism, and one, too, which agnostics themselves, so far as I know, are willing to accept, viz.: That it is "that doctrine which, professing ignorance, neither asserts nor denies; specifically in theology, the doctrine that the existence of a personal deity can be neither asserted nor denied, neither proved nor disproved, because of the necessary limits of the human mind (maintained by Hamilton and Mansel) or because of the insufficiency of the evidence furnished by psychical and physical data to warrant a positive conclusion (as taught by Spencer and his school) opposed alike to dogmatic skepticism and to dogmatic theism."

To assert, as does the theist, that there is an infinite God, is but saying that he is able to know that there is such a being. Bare and empty assertions of the existence of any being or thing, and without some sort of evidence in support of them, are neither pardonable nor even excusable in any one. Therefore, the theist, whether he be a Christian or any one else, if he says there is an infinite God he should be able to establish such declaration with

evidence the most trustworthy and indisputable. Now, can he do it? and if so, what is going to be the character of his proof?

The Christian relies on faith and that alone for his belief in the existence of an infinite God, and if asked to define what faith is, he answers that it is "the substance of things hoped for, the evidence of things not seen." This all may meet the requirements of theology, but philosophy demands something more logical and reasonable in order to satisfy it of the existence of any being either finite or infinite.

Agnosticism being unwilling to accept faith as an infallible guide in reaching anything like a reasonable belief in the existence of an infinite God, it must not be expected that it is going to step beyond the knowable in its search after the first or final causes of things; neither will it claim even the right to know the unknowable either in what is called the supernatural or natural order of things. The agnostic is therefore satisfied whatever may be the objective point in his investigations, whether pertaining to the natural or the supernatural, to keep within the boundary lines of his own mental powers and capacities. The Christian may claim the right, as he often does, to turn on his "search light" of faith, and to explore even the invisible and the unknowable, but the agnostic never does.

Catholic theology at least teaches that "a God understood would be no God at all," and yet it would, it seems, apprehend one as being not only personal and intelligent but also self-existent; still whatever, though Christian theology, whether Catholic or Protestant, may teach concerning the existence of the Infinite, the Absolute, it does not hold or maintain that it may be "perfectly known;" and so it might be after all that Prof. Huxley was not very far wrong in asserting as he once did that "with scientific theology, agnosticism has no quarrel."

We read in the Christian scriptures themselves, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And again, that "no man can find out the work that God maketh from the beginning to the end." Agnosticism must therefore be acknowledged to have existed, if not as a formulated doctrine, at least as a practical idea among men throughout all past ages.

Agnosticism has not only characterized modern thought but also the highest and the grandest of ancient as well. The first of the Greek philosophers, commencing with the physicists under Thales, the mathematicians under Anaximander and Pythagoras, and the eleatics under Xenophanes and Zeno, while confining themselves in their inquiries to speculations concerning the natural order of things, were practically agnostics. In fact it was left to the last of those schools to lay the foundations of that skeptical philosophy, which afterwards so revolutionized Greek thought, by boldly proclaiming their ignorance of the first and final causes of things; and while Anaxagoras was the first of the Greek philosophers to announce his belief in a Supreme Intelligence as the primal cause, he was nevertheless willing to acknowledge that there still remained much of it all that he did not know.

It might here be well to note that as Democritus affirmed the Anaxagorean doctrine of a "Personal Prime Principle" he has been justly styled the real founder of both ancient and modern agnosticism. Others though, since him, like Bacon, Huxley and Spencer, have builded anew on the foundation he had laid and have reared a more imposing agnostic structure than it was ever in the power of his mind to conceive.

As man is a finite being, and limited in knowledge as well as he is in everything else, there will ever be something of which he can know nothing whatever. It must therefore be the infinite being, if any at all, who is able to understand and to know all things. The finite one being circumscribed and limited, his knowledge must necessarily be also circumscribed and limited, and therefore he is, his desires and his ambitions to the contrary notwithstanding to know all things, an agnostic.

While again, the very fact of men's power to increase in knowledge and wisdom is evidence sufficient even of itself to prove that there is also a power within them, if exerted, to know something they do not know. They are thus compelled, whatever may be their professions to the contrary, in the most practical sense to be agnostics.

Agnosticism being the antithesis of Christianity it must therefore stand for that philosophy and that only which inspires men to inquire into and to investigate the hitherto unknown even in the-

ology. Hence it might be denominated that branch of philosophy which will accept nothing as true, and particularly that pertaining to religious creeds and beliefs, not in harmony with men's reason and observation.

Again, agnosticism, unlike Christianity, claims to have no knowledge of what is called the unseen world or the future state of mankind, and yet it is always willing to inquire and to know if possible what is and what is not in the beyond of this life for all men. Whatever though may be the extent of its inquiries, they must be along scientific lines; and whatever may be the amount of its knowledge, it must be gained through such channels and such only as the best philosophy may devise. Agnosticism will take nothing as true without some reasonable proof, even if it should be labeled a "thus saith the Lord."

With what is called divine revelation agnosticism has nothing whatever to do except it be to attack after the most scientific methods the weakness of its very foundation stone. It must, therefore, as it does, dispute every claim that Christianity makes in favor of the doctrine of the divinity of the Jewish and Christian Scriptures. Neither does it stop with these scriptures, but others, whether they be those of the Vedas or the Zend-Avesta, the Koran or the Book of Mormon, it weighs and measures in the scales of science, and one and all of them it pronounces to be the productions of finite men instead of an infinite God.

And yet whatever may be the antagonism of agnosticism to any form of so-called revealed religion it still is ever ready to accept religious truth wherever it may be found. It is therefore religious truth, and it alone, it seeks to find, and whether it be locked up in creeds, or in dogmas, or floating as it were on the breeze of free human thought, after finding it, it utilizes it for man's good and for man's glory.

To sum up: agnosticism inquires, explores and investigates the unknown, and having for its objective point the highest truth, it will accept nothing whatever as truth unless there is that amount of evidence which will justify its certainty. It puts no reliance whatever in any blind religious faith; but reaches out and lays hold on that religious belief, if any at all, which reason upholds. Neither will it accept any religious doctrine or belief as either logical or

true unless it meets every demand of both science and philosophy.

I will only add that true religion wherever found, and whether it be the one of Brahma or Buddha, Mohammed or Christ, will suffer no injury from agnosticism. The philosophy of inquiry, or even one of skepticism, never has and never will destroy a religious truth. That being so, the Church of Christ instead of—as it is often seen doing—denouncing the agnostic, should welcome him as a harbinger of a grander and a more holy religion. It is indeed he who, above all others, is pointing to a new and better way.

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#### FROM THE ARABIC.

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The morn that usher'd thee to life, my child,  
Saw thee in tears, whilst all around thee smiled.  
When summon'd hence to thy eternal sleep,  
Oh, may'st thou smile, whilst all around thee weep.

# A VOICE FROM THE SOIL.

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BEING A STUDY IN SCIENCE AS A WARRANT OF FAITH.

BY JOHN A. WIDTSOE.

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[The following letter from Professor Widsøe is such an appropriate preface to his very valuable paper, "A Voice From the Soil," that we publish it as such, and it adds much to the value of the paper.—*Editors.*]

VON KENDELL, UNTERE KARSPULE 14,  
GOTTINGEN, GERMANY,  
October 12, 1898.

*Editors Improvement Era, Salt Lake City, Utah:*

DEAR BRETHREN: I have been a careful reader of the IMPROVEMENT ERA since its first appearance, a year ago, and have found real enjoyment in the study of the articles it has contained. Its evident enthusiastic spirit of helping the young men of Zion in every possible way has encouraged me to send the enclosed article.

I have come into frequent contact with the class of young people, of our advanced schools, who are just beginning the study of modern science. To these young people the numberless phenomena of nature confuse the mind, and any theory suggested by the teacher or by books is eagerly seized as a means of clearing the mist. The real meaning of a scientific theory is forgotten, or not understood; the theories become supreme, and the apparently intangible nature of faith and the principles depending upon it is magnified. To the thinking boy, brought up in the fear of the Lord, comes a stage when there is a desperate effort to reconcile science and religion; but the task is made difficult for want of deep scientific knowledge and a mind trained in discrimination; and

often the faith of the boy is weakened for a season. Of course, there is no real conflict between science and religion; and no reconciliation is needed except by the drifting mind. Yet as long as science is what it is today, and the teachers of science half-taught, this condition will exist in our schools. My experience as a student and teacher in the Church and State schools of Utah has impressed this fact deeply upon my mind; I have myself gone through the critical period when science and religion seemed to rise up against one another; and can sympathize keenly with every young person who is in the same condition.

In my study of science and the gospel I have ever found that the conflicts between them were due to insufficient knowledge, on the part of science—science is imperfect; the gospel, as far as we know it, is perfect. My testimony is that the study of modern science furnishes countless evidences for the divinity of the gospel. I have also found that a little guiding will set many a doubting student back into the channels of correct thought. Often have I seen the value of the last part of "A New Witness for God" in this respect. Such are the thoughts that prompted me to select a humble subject in science, and to arrange it in a way to indicate how it may be a strengthener of faith. It is but one out of a thousand.

In writing the accompanying paper, three objects have been kept in view: 1—To let science confirm the gospel; 2—To teach some useful facts of science without making the didactic purpose too evident; and 3—To set the mind to thinking.

\* \* \* With the sincere hope that the ERA may be as useful, to all who love the gospel, this year as it was last year, I am

Ver yrespectfully,

*John A. Widtsoe.*

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## A VOICE FROM THE SOIL.

To a Mormon there is, in all his experiences, a Mormon point of view. Let his work be of any nature, physical or mental, with men or with books, it will in some way connect itself with his religious beliefs. The unique missionary system of our Church causes every man, who is at all devout in his belief, to prepare himself for defending and explaining his beliefs. In this preparation he seeks for material wherever he goes and does not confine himself to the Holy Scriptures or to the inspired writings of the latter-day prophets.



There is a firm belief in the heart of every thinking member of this Church that, were our knowledge perfect enough, every phenomenon in nature would be a testimony to the truth of the gospel.

It is not surprising, therefore, that the young men of the Church, who devote themselves to a study of modern science, should find within its domain evidence upon evidence confirming in a decided manner the inspired nature of the latter-day work. In a recent study of the soils of Utah, the writer had occasion to bring together a number of historical and natural scientific facts which added another testimony to the truth of the gospel of Christ as understood by the Latter-day Saints.

### I.

“—— the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness.”—*Isaiah, xxvii: 10.*

It is a fact, which has impressed itself upon all readers of history, that countries which have been the homes of the most powerful and cultured nations, are now great stretches of the veriest desert. No country teaches this truth better than the extensive valley of the Mesopotamia which looms giant-like in the dawn of history. Upon its plain and highlands, the great nations of antiquity acted the tragedies of their existences; like the schoolboys' snow-man, they rose, with vast proportions, in a day; and fell ere the setting of the next sun. In this district, advanced and retreated with wonderful precision, as it appears to us so many ages removed from the time of action, the Chaldeans, the Babylonians and the Assyrians; here the Medes and Persians achieved the victories that made them famous; and here came all the great generals of old to crown their successes. A hundred populous cities clustered, in the lower part of the valley, around Babylon the great, the most marvelous city of any past age; a hundred cities were in the upper half, with Nineveh, also magnificent and great, as their center. From Mesopotamia come evidences of art—painting, sculpture, music, literature and architecture—the indication of a higher civilization. Still, today, even the sites of many of the great cities are lost, and Mesopotamia is a stretch of barren land.

To the west of Mesopotamia is the valley containing the promised land of Palestine—it, also, has fallen from its former splendor,

and is a desert compared with the days of its greatest prosperity. Still further west and south lies the land of Egypt, in the valley of the Nile. It was the foster-mother of science, and the shaker of empires. It, too, has fallen; and a blight has come upon the soil, until it bears the appearance of a sandy waste. Over the sites of other famous nations of antiquity, in Europe and Asia, hovers, today, the spirit of desolation.

The same story is told on the American continent. Peru, the land of the Incas, once populous, powerful, wealthy, is today largely a wilderness. Mexico, the Aztec home, is now a vast desert, in spite of the evidence, through the discovered ruins of mighty cities and gigantic temples, that it was once the home of a strong people. Central America tells a similar story. It seems to be a general fact that wherever a large people lived formerly, there, today, a desert often occurs.

However, these countries are deserts only because human effort is no longer applied to them; by proper treatment the lands would again be raised to the flourishing condition that prevailed in their prosperous days. Intrinsically the soils are extremely fertile, but are dry and require the application of water to make the fertility suitable for the use of crops. The soils of Babylon, Assyria, Egypt, Peru and Mexico, raise crops of wonderful yields when properly irrigated; and there is abundant proof that in former days irrigation was practiced in these countries on a scale far larger than in Utah or in any other country of the present day.

Many of the old irrigation canals of Babylon still exist, and prove the magnitude of the practice, there, of the art of irrigation. The old historians, also, agree in explaining the ingenious devices by which whole rivers were turned from their courses to flow over the soil. In Egypt, likewise, irrigation was more commonly practiced in the past than it is today; though even now a large portion of the soil of that country is made to yield crops by the artificial application of water. In Peru, Central America, and Mexico, the irrigation canals that remain from prehistoric days are even more wonderful as feats of engineering and as evidences of a populous and enlightened condition of the country than the massive temples and extensive cities that are also found. In the construction of these canals every precaution, apparently, was taken to have

the water applied to the lands in the right manner, and to reduce the loss to a minimum. In some places immense canals remain, that are tiled for miles, on sides and bottom, in order to render them water-tight, and thus prevent any loss by seepage.

Instead of saying, then, that the countries where most great nations have lived are now deserts, we may as well say that most great nations have lived in countries where irrigation was necessary: in fact, that history indicates that a dense population, and high culture, usually go hand in hand with a soil that thirsts for water. What can science, the great explainer, say on this subject?

## II.

"Science moves, but slowly, slowly, moving on from point to point."  
—*Locksley Hall*.

A plant feeds in two ways—by its leaves, and by its roots. The leaves feed from the air; the roots from the soil. In the air is found a colorless, heavy gas, known as carbon dioxide, which is made up partly of the element carbon, or charcoal. When an animal or a plant is burned with a low heat, it first chars, showing the presence of charcoal; then if the burning be continued, it disappears, with the exception of the ash, as a colorless gas, carbon dioxide. Since animal and vegetable matters are constantly being burned upon the earth's surface, naturally the air contains a perceptible quantity of carbon dioxide. The leaves of a living plant, waving back and forth, draw into themselves the carbon dioxide with which they come into contact, and there break it up and take the carbon away from it. The carbon thus obtained by the leaves is built into the many ingredients of a plant, and carried to the parts that are in greatest need. The plant is able to do this by virtue of the peculiar properties of the green coloring matter in all its leaves, leaf green; which acts, however, only in the presence of bright sunlight. Since one-half or more of the dry matter of a plant is carbon, the importance of the leaf-air-feeding of a plant may be understood.

The water which a plant contains and the incombustible portions, the mineral matters or ash, are taken directly from the soil by means of the roots. The old idea that vegetable mould and other carbonaceous matters are also taken from the soil by the

roots has been shown to be erroneous. The mineral portions of a plant are of the highest value to the life of the plant—without them, in fact, it languishes and dies. If a soil on which a plant is growing contains, for instance, no iron, the leaves become pale, soon white, and finally they lose the power of appropriating carbon from the air. If potash is absent from the soil, the plants growing upon it will develop in a one-sided way and finally die. It has been found by careful experiment that seven mineral substances must be found in every soil, if it shall support the life of plants, namely: (1) Potash; (2) lime; (3) magnesia; (4) oxide of iron or iron rust; (5) sulphuric acid or oil of vitriol; (6) phosphoric acid, and (7) nitric acid or aqua fortis. The fertility of any soil or soil district is determined by the quantity of these indispensable ash ingredients contained by it.

All soils are produced by the breaking down of the mountains under the influence of weathering. The broken down rock is washed into the hollows and lowlands by the rains and floods of melted snow, and there forms soil. Soil may, therefore, be defined, in a general way, as pulverized rock. Nearly all rocks contain the elements above enumerated as being essential to a plant's life; and nearly every soil will, consequently, be in possession of them. Rocks, however, in being subjected to the action of weathering, undergo other changes than mere pulverization. The potash, lime and other plant foods held by a rock are in an insoluble condition, and can not be taken up with any ease by the plant roots. As the rock is pulverized in the process of weathering, it is also made more soluble, and the juices of the plant roots can then absorb the needed foods with greater facility. This process of making the soil more soluble, continues while time lasts, and every year will find the soil more soluble than the year before, if there are no opposing actions. Therefore, the fertility of a soil is determined not only by the quantity of plant food it contains, but also by the condition of solubility the soil constituents are in.

According to the facts above given, it would be fair to infer that a soil becomes more fertile with every year that passes. This would be the case were it not for opposing tendencies. First, the crops grown upon a soil remove yearly considerable quantities of mineral plant food. This alone would not seriously affect the fer-

tility of a soil did not other forces act in conjunction with it. The most important cause of lowering the fertility of soils is the loss of plant food due to drainage. In districts of abundant rainfall, as, for instance, the Eastern United States, sufficient rain falls to soak the soil thoroughly and to drain through and go off as drainage water. The water, in passing through the soil, will dissolve, as far as it can, the soluble ingredients, including the plant foods, and carry them away into the rivers and finally into the ocean. This action, continued for many years, will rob the soil to feed the ocean; in fact, the saltiness of the ocean is due, largely, to the substances washed out of the soils. Most of the poor soils of the world have been rendered infertile in this way. If, on the other hand, only a small quantity of rain falls upon the soil—an amount sufficient to soak the soil without draining through—the water will gradually be evaporated back into the air, and there will be no loss of plant food. In such a district the soils, if they are treated right, become richer year by year, even though subjected to tillage.

In every rainless district, or in every district where the rainfall is so slight as to render irrigation necessary, the soils would be expected to be richer than in a place of abundant rainfall. Leaving out of consideration differences due to local conditions, this has been verified by the study of soils from many parts of the world. The soils of an arid district contain more soluble plant food than those of a humid district, and, with proper treatment, will not only raise larger crops, but remain fertile much longer. They will also bear harsher treatment, closer cultivation, and are in every respect superior to the water-washed soils of a humid country. A recent study of the soils of Utah has shown that the fertility of our soils is exceedingly high, and that they will endure long and close cultivation; that is, that because of the peculiar climatic conditions of the State, they can support bountifully a large population.

Several years ago an eminent student of climate and soils threw out the suggestion that in the facts just discussed rested the explanation of the historical datum that the great nations of antiquity on this and on other continents sought for their abodes the rainless, arid stretches of the world. A large, active population,

which does not depend on other peoples for its support, must of necessity possess the most fertile lands, which are found only in districts of limited rainfall. In the whole history of the world, the great granaries of the world have been located on the arid stretches; and on our continent, the great West, largely arid, is becoming the source of the food staples of the nation. Utah is the heart of the arid region of North America; her soils are heavy with wealth of plant food. If the time come that her valleys be filled with people, crowding in from the nations of the earth, her soils, responding to the better treatment which science is developing day by day, will display their strength, and feed the world, should the demand be made.

### III.

"Therefore will I make solitary places to bud and blossom, and to bring forth in abundance, saith the Lord."—*Doctrine and Covenants*.

Sixty years ago the facts of plant feeding, as just outlined, were practically unknown. The erroneous ideas of the preceding century still held full sway. In 1840 Liebig published his treatise on agricultural chemistry which threw a faint light on the relation of the plant and the soil. During the twenty years following, the indispensable nature of some of the plant foods was ascertained; and it is only within the last ten or fifteen years that the superiority of arid districts over humid ones, for the purpose of supporting man, has been demonstrated. Even today it is a new light which has not been fully received.

In 1842 Joseph the Prophet wrote: "I prophesied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains \* \* \* and some of you will live to go and assist in making settlements and build cities and see the saints become a mighty people in the midst of the Rocky Mountains." Why did Joseph Smith speak of the Rocky Mountains as a gathering place for his people? Was it simply because the place was far off and offered, apparently, good security? If so, he builded better than he knew. But what prompted Brigham Young to plant his cane by the shore of an alkali lake and say, Here we shall remain? That certainly was not for security only. Perhaps he

was tired of wandering? Though he may have been so, yet he was not the man to give up when near something better. Perhaps he thought the valley fair, and the blue mountains may have rested his eyes? Was that the motive of settlement? He, too, builded better than he knew. Certain it is that these two men who historically hold the responsibility for bringing the Latter-day Saints here, did not know, by the world's learning, that the valleys of Utah were filled with the richest soil, waiting only to yield manifold to the husbandman; for the world did not yet know, and had no means of predicting it. These men were not scientists. They had no laboratories in which, by long hours, over long drawn fires, and among a hundred fumes, to draw out for themselves the law of the fertility of arid soils, which has but recently become the property of modern science. It is not likely that the records of a lost learning, unknown today, taught them this fact. Though they had had such records, they were unlettered men, and the ancient tongues would have been dead indeed to them, had they attempted an interpretation by their own efforts. Why then, did they bring the people here? Was it a chance move? A blind effort, acting out the desperation that comes from long persecution? If an element of chance entered into the location in the valleys of Utah, it was akin to wisdom.

*And it was wisdom* of the highest kind; at which the world ever stands in reverent wonder; inspiration from the living God. The logic that science, itself, applies to facts in the deduction of its laws, makes it impossible to believe that the settlement of the pioneers in the Salt Lake Valley was a chance move. Nothing, from the point of view of human wisdom, encouraged the pioneers to remain in Utah—they were in the center of a desert; and the leaders were urged by many of the company to go on, for there were fairer climes to the west or the south, or on the islands of the sea. But the leaders were possessed of a wisdom higher than that of men, and founded an empire on the wastes of the Great American Desert.

Now, let every reader of this paper consider these wonderful facts: Of the vast possibilities of agriculture in Utah being the same with those of the countries where the great nations of the world have lived; of a people, claiming that the nations shall in

the future flee to it for safety, making its home in a place which possesses the capabilities of supporting the nations; and of the choice of that country when it was named a desert; when science, the world's knowledge, did not dream of the fertility of that desert any more than it was able to give a correct explanation of the fertility of the valley of Mesopotamia: and every honest heart will recognize the unseen hand of the God of Israel, guiding the people of God to the destined end.

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## AUTUMN DAYS.

Rustle, rustle little leaves,  
O'er the chilly ground,  
Tell us that the winter-time  
Is coming 'round.  
Tell us that the birds are gone,  
With their mirthful, merry song,  
But they will not tarry long,  
Will they? No.

Ah, the sad, sweet autumn days,  
Sad yet fair;  
With their gold and bronzine leaves  
Flying everywhere—  
Little messengers are they  
Speaking to the cold, dark clay,  
Of the death of summer days  
For awhile.

Blow across the hills, oh winds,  
Blow, blow—  
Tell us of the winter days,  
Of the snow  
And the icy river-bed,  
Where the frosty fairies tread,  
By the hoary snow-king led  
To and fro.



## IMPROVEMENT ERA.

Dreary winds, oh dreary winds,  
Haste away  
Over hill and dreamy dell,  
Brown and gray;  
Tell the flowers on your way,  
Tell the blasts that 'round you stray,  
Of the coming winter days  
Now so near.

Playful little mountain streams,  
Swiftly run  
With a message to the sea,  
Where the sun  
Soon will smile so coldly down,  
On old Winter's chilly frown,  
While he sits in snowy gown  
On his throne.

Little stream, oh little stream,  
As you go,  
Tell the fish along your way,  
So they'll know  
That the winter-time is near,  
Then they all will disappear,  
For old Winter's face they fear,  
That we know.

But we love you, Autumn days,  
For you seem  
To our weary laden hearts,  
A grateful dream;  
Treading 'neath your sky of gray,  
We forget, the while we stray.  
Welcome, welcome autumn days,  
Once again.

NINA WINSLOW ECKART.

SALT LAKE CITY, Nov. 1898.

# THE MORMON POINT OF VIEW IN EDUCATION.

BY B. H. ROBERTS.

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The title of the subject implies that Mormons holds a different point of view as to education than that which is received in the world.

This can not be as to education itself. The whole world agrees that education is not reading, writing, or arithmetic—nor even higher mathematics, chemistry and languages added. Everybody concedes that it is the proper training and full development of the whole man—physically, mentally, and spiritually, the latter including moral development or education.

If there is anything distinct in the Mormon point of view in education it must be in respect of which of the three great departments of man's education is placed first, or emphasized. And when it is taken into account that the Mormon people are connected with the greatest religious movement of this or any other age—a movement which claims for itself nothing less than being the dispensation of the fullness of times—in which all things in Christ will be gathered into one—it will not be difficult to forecast what department of education Mormonism makes of first importance.

Essentially a religious people and charged with the evangelization of the world to their faith, it can not be otherwise than that the words of Solomon will be the key to their point of view in education—"The fear of the Lord is the beginning of knowledge," and they might not object to the marginal rendering of the passage—"The fear of the Lord is the *principal part* of knowledge." Or in the words of Job, "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding."

Moreover, the conception which Mormonism teaches of man—the fact that it regards man's spirit as verily the offspring of Deity, and that that spirit had an existence before it tabernacled in the flesh; that man's spirit is by nature immortal, a spark struck from the blaze of Deity himself—would further incline Mormons to regard the proper spiritual development, or spiritual education of man, as being of first importance.

It should further be observed that as it is taught in Mormon theology that the spirit of man is by nature immortal, and had an existence before this present one, so is it taught that this life is a probation—one of the departments in fact of God's great university, through which men are destined to pass in the course of their eternal and progressive existence. In which, though I would not disparage the value of book lore, and what commonly passes in the world for polite education—yet are there more important matters than book learning and a mastery of the curriculum of our academies and universities. Even these more weighty matters, however, are, nevertheless, in the way of education, but relate more especially to the spiritual and moral development of man than to his mental training.

In other words, it is of first importance, from the Mormon point of view in education, that the student be taught the truth about himself, his own origin, nature, and destiny; his relationship to the past, to the present, to the future; his relationship to Deity, to his fellow-men and to the universe. And then from this vantage ground of ascertained relationships he is in a position to go forth conquering and to conquer until all things are subdued under his feet—except, as it is said of Christ, Except him which doth put all things under man. And when all things shall be subdued unto man, then shall man also be subject unto God, that God may be all in all.\*

I pray you think for a moment what effect these doctrines must have upon a people's views of education:

Man's spirit, the offspring of Deity—not in any mystical sense, but actually; as much so as any child on earth is the offspring of his parents!

In a pre-existent state, as a spirit, man lived through long ages—

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\* I Cor. xv: 27, 28.

how long we do not know. But in that pre-existent state he lived and doubtless learned much of the universe.

Then there came a time, when, in order for further development, the spirit must tabernacle in flesh and learn the lessons that a probation in a world of sorrow, trial, pain, sin, sickness and death has to teach. That man might learn to love truth, by seeing it in contrast and in conflict with error. That he might learn to love virtue, by seeing it in contrast and conflict with vice. That he might learn to appreciate everlasting life, by coming in contact with and submitting for a moment to death. That he might learn to walk by faith through the midst of doubt; make probability the basis of action, rather than absolute knowledge; and learn to trust the wisdom and goodness of God, where the Divine Providence can not be followed in absolute certainty, and by the light of reason. And above all, to demonstrate his fidelity to God in all the variety of trying circumstances in which he may be placed in this life; that he might prove himself worthy of that eternal and exceeding weight of glory that is prepared of God for all those who by patience and well-doing shall fill the measure of their creation in this life.

View also, I pray you, the Mormon doctrine of man's future existence as well as his past existence, and the purposes of his present life. In Mormon doctrine the resurrection of man, that is, the resurrection of his body, and its union with the spirit, is no myth; the future life is to be no land of shadows and unreality. But it is to be an existence where we shall live in all the warmth and fullness of life; where we shall eat and drink, even as the risen Redeemer did; where we shall see, and hear, and feel, and make use of all the faculties and senses of the mind, and experience and enjoy all the sentiments of the heart; where we shall stand each in his own identity—knowing and being known; where we shall build and inhabit; visit with our friends and be visited by them in return; where we shall travel from sphere to sphere—from one planetary system to another—from one universe to another (if you will pardon the apparent error of speech); where we shall learn something of the beginningless past, and something of an eternal future; something of worlds that have been, and worlds yet to be; where we shall look upon matter organized into innumerable suns and planetary systems; and where we shall see it rolling and tumbling in reckless, heaving, shapeless chaos, covered with

blackness, waiting to be spoken, some day, into order and organized into worlds to be inhabited by the children of the Gods. Man's future existence, according to Mormon doctrine, contemplates all this, and more. It teaches that man in his future life will associate in councils with exalted men who have long since passed over the pathway that now may be new to his feet; he will learn by association with them the wisdom of the ages; and acquire and learn to exercise creative powers and the mighty science of government as it exists with the Gods. He will not only learn but in his turn will teach those less advanced than himself; and thus, learning on the one hand from those more experienced and wiser than himself; and on the other teaching those not so far advanced as himself, man stands, according to Mormon doctrine, in the midst of eternal progression—a son of God, mingling with the Gods, and conjoint-heir with them in all that is, whether past or present or that which is to come.

Look upon man then in this light, as Mormon doctrine reveals him, and what is likely to be the Mormon point of view in education? Unquestionably the very broadest view possible. It will lift all thoughts of education far above the mere utilitarian notion of education. It will not insist on reading, merely because it may be a prevention against being taken in; on writing, that one may sign checks and bonds and write business letters; on arithmetic, that one may cast up accounts and compute interest; on chemistry, that one may keep a drug store. Education to the Mormon must ever mean more than this severely commercial or utilitarian view of it.

The Mormon point of view in education will regard man's past and man's future, and will arrange its curriculum of instruction with reference to both that past and future. And it will and does emphasize the spiritual—which also includes the moral—education of man. Hence it is that the Church provides academies and colleges where theology, that is to say, the science which teaches the relationship of Deity and man, and the science of right-living, is made a prominent feature in the course of studies.

And yet I would not have my readers think that the Mormon point of view in education emphasizes the spiritual education of man to the neglect of his intellectual and physical education. Nor

do Mormons regard intellectual and physical education in less esteem than other people do. It is not a case of esteeming intellectual and physical education less, but of esteeming spiritual education more. I think no other people are more impressed with the importance of mental and physical development than are the Latter-day Saints. It was their great prophet Joseph Smith who was the first to teach that "a man is saved no faster than he gets knowledge, and if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on earth."<sup>\*</sup>

He was the first to say: "It is impossible for a man to be saved in ignorance."<sup>†</sup>

The first to say, so far at least as I know: "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."<sup>‡</sup>

This is said of knowledge in general, and evidently applies, not only to knowledge of facts either moral or intellectual, but also to an application of this knowledge of facts to conduct, that is, to applied knowledge, either of an intellectual or moral character.

Looking at the scope of knowledge in the field to which Mormonism invites—nay, commands—its devotees to enter, one must be struck with the comprehensiveness of it; for it seems to me that it covers every possible source from which knowledge can be obtained. You will find warrant for what I say in a revelation given on the 27th of December, 1832. It is true this revelation was given to a number of elders about to engage in the ministry, but they were only commanded to learn that which they were expected to teach to the world and to the Saints, hence indirectly we may say that it is an admonition that applies to all the Saints, as well as to the Elders of the Church. Following is the passage:

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<sup>\*</sup> Millennial Star Vol. xix, p. 321.

<sup>†</sup> Doctrine and Covenants Sec. 131: 6.

<sup>‡</sup> Doctrine and Covenants Sec. 130: 18, 19.

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom; teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and kingdoms. \* \* \* And as all have not faith, seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom, seek learning even by study, and also by faith."\*

I think I may safely challenge any one to point out a broader field of knowledge than is here indicated. It includes all spiritual truth, all scientific truth, all secular knowledge—knowledge of the past, of the present, of the future; of the heavens, and of the earth. A knowledge of all countries, their geography, languages, history, customs, laws and governments—everything in fact that pertains to them. There is nothing in the heights above or the depths below that is not included in this field of knowledge into which the commandment of God directs his servants to enter. I may claim for it that it includes the whole realm of man's intellectual activities. And the doctrine that whatever principles of intelligence man attains unto in this life will rise with him in the morning of the resurrection—this doctrine that nothing acquired in respect to knowledge is ever lost, must forever form the most powerful incentive to intellectual effort that possibly can be conjured up by the wit of man. So that, referring to the acquirement of knowledge, and intellectual development, Mormonism at once both indicates the broadest field and furnishes the grandest incentive to intellectual effort.

In respect of physical development or education, we may also say that Mormonism affords the strongest incentives to its highest attainment. Teaching as it does that the body is to be the

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\* Doctrine and Covenants Sec. 88: 77-79, 118.

eternal tabernacle of the spirit of man; that the identical body through which the spirit has manifested itself in this life shall be raised from the dead and again be inhabited by the spirit; teaching, in fact, that "the spirit and the body is the soul of man," and that "the resurrection from the dead is the redemption of the soul," it can not but follow that where such views are held in respect to the resurrection of the body and its eternal reunion with the spirit, the most lively interest will be felt for its development or education, and for its proper preservation. In pursuance of this, God has given a revelation commonly known among us as the Word of Wisdom, that has for its direct object the preservation of the body from those ill effects which follow from the use of tobacco, wine, strong drinks and the excessive use of meats; and gives us the unbounded assurance that if in addition to keeping the commandments of God we also observe this word of counsel or wisdom, then the body will perform to the uttermost the functions assigned to it. Those who fulfill these conditions we are told shall run and not be weary, shall walk and not faint; and further, the destroying angel shall pass by them as in the case of the children of Israel and not slay them. Nor is this all; but the mind reveling in the delight of union with a tabernacle so preserved shall, in responsive sympathy, "find wisdom, and great treasures of knowledge—even hidden treasures." That means, as I view it, not the mass of knowledge that others have learned and written in books, or that lives in traditions, but it means access to the greater mass of knowledge not yet made known to man, but waiting to be revealed for the increased blessing of our race.

And now at this point I think I am prepared to say what perhaps at first I could not have said, viz., that while undoubtedly one of the distinctive features in the Mormon point of view in education is to regard the spiritual, including the moral, education of man as of first importance—emphasizing that—yet another, a broader distinctive characteristic, and one that includes the first one pointed out and perhaps all others, is that in the Mormon point of view in education all departments in education, intellectual and physical alike, should be sanctified by being overshadowed by the spiritual. That is, both mental and physical education should have a dash of spiritualism in them. All educational effort should be



undertaken and pursued with reference to their effect upon man, not as a being whose existence terminates with the grave, but who is to live forever and who may, if he will, become a conjoint heir with Jesus Christ to all the thrones, principalities, powers, and dominions that the Father hath. This, as I view it, is the Mormon point of view in education—it has regard not only to the preparation of man for the duties and responsibilities of the moment of time he lives in this world, but aims to prepare him for eternal life in the mansions and companionship of the Gods.

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### PAST AND FUTURE.

WRITTEN FOR THE ERA BY JAMES INGEBRETSEN.

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In the misty shades of twilight, out upon the ocean beach,  
Where the murm'ring of the billows mingle not with human speech,—  
Long I wandered, lost in thinking, on that lonely ocean strand,  
Seeking solace from the waters sporting on the wavy sand.  
There before me was the prospect of the boundless, restless sea;  
Instigating dreamy fancies of the Past and Is-to-be:  
Quoth I: "In the slimy contents of thy water-covered bed,  
Are there skillful genii can relate the secrets of the dead?"  
"Grant that one may come and tell me of the wonders that have been—  
Tell to me the mystic stories of the changes he has seen."  
Then arose a shape fantastic, vested not in earthly dress,  
Chill'd me with a subtle terror that my nerves could scarce repress.  
Came a voice, so deep, sepulchral, all my being stood aghast!  
"Mortal, listen to the promptings of the hoary-headed Past!"  
Now a mixed, discordant mutt'ring fell upon my straining ears,  
Shaping here and there a sentence from the leaves of ancient years.  
But no tale could I distinguish, till the voice had reached the end,  
Where the misty Past and Future with the living Present blend.

"Spirit," quoth I, "of the hidden chambers of the days of yore,  
Finite mind cannot detect the meaning of thy musty lore.

"Tell me of the coming epochs, of the days that are to be;  
Show my soul the future records; take the Past back to the sea."

Silence reigned upon the waters, and the shape was wrapped in gloom.  
But again I heard the accents of a voice as from the tomb.

Long I looked, intent, expectant, for some strange, mysterious form;  
But instead, the darkness deepened, like the blackest clouds of storm.

And I looked in vain for Future; only Darkness there amassed;  
And the only voice I heard there was the accents of the Past:

"Mortal, fix thy wand'ring mind upon the ever living NOW;  
Let thy curious inclination to the active Present bow.

"You can only judge the future by the whisp'rings of the past,—  
Judge the next occurrence only by the one that happened last.

"As the pages of the past are torn, and blurred, and darkly dim,  
So the record of the future cannot yet be clearly seen.

"Work and struggle while the flying moments of to day remain;  
Shun the crooked paths and by-way; seek but for the narrow lane.

"Truth the only light to guide you 'mid the darkness of the way,  
Truth, the Spirit of our Father, leading to the brighter day.'

## PROGRESS OF THE WAR

### BETWEEN SPAIN AND THE UNITED STATES OF AMERICA.

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(CONTINUED FROM PAGE 66, NO. 1.)

#### VII.

For some time an expedition to Porto Rico had been contemplated by the military authorities at Washington, and when Santiago fell it was immediately decided that a military force should be sent to take possession of that valuable island. Accordingly on July 21st the main body of the military expedition destined for Porto Rico sailed from Guantanamo Bay under command of General Miles. The invading army was conveyed to its destination by the *Massachusetts*, *Dixie*, *Gloucester*, *Cincinnati*, *Annapolis*, *Wasp*, *Yale* and *Columbia*. The troops numbered about 3,400 men, including four light batteries of the Third and Fourth Artillery, and Battery B of the Fifth Artillery. The landing was effected at Guanica, a port on the southern coast of Porto Rico, fifteen miles west of Ponce.

Only slight resistance was offered by the Spaniards, consisting of a skirmish between the *Gloucester's* launch crew and a small force of Spanish troops. The Americans then occupied the place under General Miles, and the stars and stripes were raised amid great enthusiasm, the inhabitants professing loyalty to the United States.

After effecting this landing and the capture of Ponce, the invading army marched across the island north in the direction of San Juan, situated on the north coast of Porto Rico, as that was the army's objective point. But little resistance was offered, the invad-

ers being generally welcomed by the inhabitants, who had grown tired of Spanish tyranny. At Coamo there was a slight resistance, but the Americans captured the town after killing three Spanish officers and nine privates. There was also an artillery fight near Aibonito, one American officer was killed and four privates wounded, after which the place surrendered.

In the meantime the invading army was drawing near San Juan, when further hostilities were stopped by the arrival of the news that the peace protocol had been signed at Washington and orders given to stop fighting.

#### MOVEMENTS IN THE PHILIPPINES.

Meantime some interesting events were taking place in the Philippine Islands. On the 22nd of July Aguinaldo, the Philippine insurgent leader, having grown insolent, proclaimed himself dictator of the Islands. On July 29th the American troops who had been quartered at Cavite, were moved forward in the direction of Manila as far as Malate. On the 31st of July they were attacked in the night by Spanish troops, who were repulsed with great loss. It was at this battle that the Utah troops, especially those in Battery A, Captain Richard W. Young commanding, distinguished themselves. Following is a detailed account of the fight sent from Manila *via* Hong Kong, on August 9th. It will be seen from the report that the arrival of several American expeditions, which had been sent to Manila, had made the Spaniards desperate. The story of the battle begins with an account of the forces under General Greene moving up from Cavite to Malate:

"Gen. Greene's force, numbering 4,000 men, had been advancing and intrenching. The arrival of the third expedition filled the Spaniards with rage, and they determined to give battle before Camp Dewey could be reinforced. The trenches extended from the beach three hundred yards to the left flank of the insurgents.

"Sunday was the insurgent feast day and their left flank withdrew, leaving the American right flank exposed. Companies A and E of the Tenth Pennsylvania and Utah battery were ordered to reinforce the right flank.

"In the midst of a raging typhoon, with a tremendous downpour of rain, the enemy's force, estimated at 3,000 men, attempted to surprise

the camp. Our pickets were driven in and the trenches assaulted. The brave Pennsylvania men never flinched, but stood their ground under a withering fire.

"The alarm spread, and the First California regiment, with two companies of the Third artillery, who fight with rifles, were sent up to reinforce the Pennsylvanians. The enemy were on top of the trenches when these reinforcements arrived, and never was the discipline of the regulars better demonstrated than by the work of the Third artillery under Captain O'Hara. Nothing could be seen but flashes of Mauser rifles. Men ran right up to the attacking Spaniards and mowed them down with regular volleys.

#### UTAH BATTERY COVERED WITH GLORY.

"The Utah battery, under Capt. Young, covered itself with glory.

"The men pulled their guns through mud axle deep. Two guns were sent around on the flank and poured in a destructive enfilading fire. The enemy was repulsed and retreated in disorder. Our infantry had exhausted its ammunition and did not follow the enemy. Not an inch of ground was lost, but the scene in the trenches was one never to be forgotten.

"During the flashes of lightning the dead and wounded could be seen lying in blood-red water, but neither the elements of heaven nor the destructive power of man could wring a cry of protest from the wounded. They encouraged their comrades to fight and handed over their cartridge belts.

"During the night the Spanish scouts were seen carrying off the dead and wounded of the enemy. The American dead were buried next day in the convent of Maracaban.

"On the night of August 1st the fighting was renewed, but the enemy had been taught a lesson and made the attack at long range with heavy artillery.

"The Utah battery replied and the artillery duel lasted an hour. One man was killed. He was Fred Springstead, First Colorado, and two men were wounded.

"On the night of August 2nd the artillery duel was renewed. Two men were badly wounded and are this morning reported dead, which brings the total dead to thirteen, with ten in the hospital mortally hurt.

"Gen. Greene issued this address to the troops: 'Camp Dewey, near Manila.—The Brigadier-General commanding desires to thank the troops engaged last night for gallantry and skill displayed by them in repelling such a vigorous attack by largely superior forces of Spaniards.

"Not an inch of ground was yielded by the Tenth Pennsylvania infantry and Utah artillery stationed in the trenches.

"A battalion of the Third artillery and First regiment California infantry moved forward to their support through a galling fire with the utmost intrepidity. The courage and steadiness shown by all in the engagement is worthy of the highest commendation."

Notwithstanding the fierceness of the battle and the prominent part the Utah troops took in it, there were none killed or wounded.

The press dispatches throughout the country all spoke in the highest terms of the bravery and efficiency of the Utah battery, and of the admirable way in which Captain Young handled his men. The *New York World* of the 11th of August, in speaking editorially of the part taken by the Utah troops, said:

"Our latest State has borne its share in adding to the glory of the nation. In the battle of Malate the Utah light artillery, whose guns were dragged through deep mud to send shrapnel into the Spaniards' ranks, showed itself deserving of all honor. Utah has had its troubles in the past, but when she sends such a contribution to the nation we wipe out the memory of all troubles."

On the 7th of August, Admiral Dewey and General Merritt joined in demanding the surrender of Manila, which, however, was refused, and preparations for taking the city by storm were at once made, and on August 13th, the fleet under Admiral Dewey and the troops under General Merritt made a simultaneous attack on the city of Manila. The troops led by Generals McArthur and Greene carried the Spanish works with a loss in killed, missing, and wounded of about fifty men. The navy sustained no loss whatever.

After six hours' hard fighting the Spanish authorities surrendered the city with about 7,000 prisoners. The following are the terms of capitulation:

FIRST—The Spanish troops, European and native, capitulate the city and defenses, with all honors of war, depositing their arms in the places designated by the authorities of the United States, and remaining in the quarters designated and under the orders of their officers and subject to control of the aforesaid United States authorities until the conclusion of the treaty of peace between the two belligerent nations. All persons included in the capitulation remain at liberty; the officers remaining in their respective homes, which shall be respected as long as they observe the regulations prescribed for their government and the laws in force.

**SECOND**—The officers shall retain their side arms, horses and private property. All public horses and public property of all kinds shall be turned over to the staff officers designated by the United States.

**THIRD**—Complete returns in duplicate of men by organizations and full lists of public property and stores shall be rendered to the United States within ten days from this date.

**FOURTH**—All questions relating to the repatriation of officers and men of the Spanish forces and of their families and of the expenses which said repatriation may occasion, shall be referred to the government of the United States, at Washington. Spanish families may leave Manila at any time convenient to them. The return of arms surrendered by the Spanish forces when they evacuate the city, or when the Americans evacuate.

**FIFTH**—Officers and men included in the capitulation shall be supplied by the United States, according to their rank, with rations and necessary aid, as though they were prisoners of war, until the conclusion of a treaty of peace between the United States and Spain. All the funds in the Spanish territory and all other public funds shall be turned over to the authorities of the United States.

**SIXTH**—This city, its inhabitants, its churches and religious worship, its educational and business and its private property of all descriptions are placed under the safeguard of the faith and honor of the American army.

Military government was immediately proclaimed by General Merritt. Thus the city of Manila, together with the whole group of the Philippine Islands, were at the disposal of the American government.

The disastrous events which had overtaken the Spanish government in this war with America, and the singular immunities from the accidents of war on the part of the Americans, compelled the Spanish to take into consideration the necessity of suing for peace; and accordingly on the 25th of July a message was drawn up by the Spanish government addressed to the government at Washington proposing an armistice for the purpose of drafting terms upon which peace with the United States could be arranged. The day following, through M. Jules Cambon, ambassador of France to the United States, Spain opened negotiations looking toward the establishment of peace. For some time there was diplomatic fencing on the part of Spain to obtain the most advantageous terms upon which peace could be secured, and her representatives manifested a dis-

position to resort to the dilatory tactics for which Spanish diplomacy is famous; but the American government was not in a mood to yield too much; and at last, on the 12th of August, the peace protocol was signed, at 4:23 o'clock in the afternoon, Secretary Day representing the United States and M. Cambon, the French ambassador, representing the Spanish government. The following conditions of the peace protocol were officially announced:

FIRST—That Spain will relinquish all claims of sovereignty over and title to Cuba.

SECOND—That Porto Rico and other Spanish islands in the West Indies, and an island in the Ladrões, to be selected by the United States, shall be ceded to the latter.

THIRD—That the United States will occupy and hold the city, bay and harbor of Manila, pending the conclusion of a treaty of peace which shall determine the control, disposition and government of the Philippines.

FOURTH—That Cuba, Porto Rico and other Spanish islands in the West Indies shall be immediately evacuated, and that commissioners to be appointed within ten days shall within thirty days from the signing of the protocol meet at Havana and San Juan respectively to arrange and execute the details of the evacuation.

FIFTH—That the United States and Spain will each appoint no more than five commissioners to negotiate and conclude a treaty of peace. The commissioners are to meet at Paris, no later than the 1st of October.

SIXTH—On the signing of the protocol, hostilities will be suspended and notice to that effect will be given as soon as possible by each government to the commanders of its military and naval forces.

As soon as the peace protocol was signed, the president of the United States issued the following proclamation:

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA—A PROCLAMATION.

*Whereas*, By a protocol concluded and signed August 12, 1898, by William R. Day, Secretary of State, of the United States, and his excellency, Jules Cambon, Ambassador Extraordinary and Minister Plenipotentiary of the Republic of France, at Washington, respectively representing for this purpose the government of the United States and the government of Spain, the United States and Spain have formally agreed upon the terms on which negotiations for the establishment of peace between the two countries shall be undertaken; and,

*Whereas*, It is in said protocol agreed that upon its conclusion and signature, hostilities between the two countries shall be suspended and



notice to that effect shall be given as soon as possible by each government to the commanders of its military and naval forces—

Now, therefore, I, William McKinley, President of the United States, do in accordance with the stipulations of the protocol declare and proclaim on the part of the United States a suspension of hostilities and do hereby command that orders be immediately given through the proper channel to the military and naval forces of the United States to abstain from all acts inconsistent with this proclamation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 12th day of August, in the year of our Lord one thousand eight hundred and ninety-eight, and of the Independence of the United States the one hundred and twenty-third.

WILLIAM MCKINLEY.

Orders were sent to the American commanders everywhere in the field to cease fighting, the blockades of Havana, Porto Rico and Manila were raised, and the war between America and Spain may be said to have closed.

Peace commissioners were appointed by the respective governments to draw up the final treaty of peace, and settle all the terms upon which it was to be granted. The peace commissioners on the part of America are: Mr. W. R. Day, late Secretary of State; Mr. Whitelaw Reid; Senator Gray; Senator Frye; Senator Davis; and Mr. Moore was made Secretary.

The peace commissioners appointed on the part of Spain are: M. Eugene Montero Rios, president; General R. Cerero; M. J. de Garnica; M. W. Z. de Villaurrutia; and M. Buenaventura Abarzuza.

This peace commission is now holding its sessions in Paris. When its labors shall have been accomplished the results will be published in the ERA; and with that, the extended series of articles on the War between Spain and the United States will be closed.

## EDITOR'S TABLE.

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Quite recently there appeared in the *St. Louis Globe-Democrat* an account of the closing up of the affairs and discharging the receiver of the New Icarian Community, and formally declaring the Community and all its affairs ended. The order was entered by Judge H. M. Lowner in the district court at Corning, Iowa. Mr. Bettannier, formerly a member of the community, was the receiver so discharged.

The *Globe-Democrat*, in giving its account of the closing up of the affairs of this Community, speaks of it as ["the most long-lived, and undoubtedly the most nearly successful of all the experiments ever made in the western hemisphere with pure communism"]; and it refers to the founder of the society, Etienne Cabet, as a "scholar, historian, socialist and philanthropist, who two generations ago was stirring all France with his socialistic and communistic writings and who contributed much toward inciting the revolution of 1848, of which he was afterwards the historian."

Our chief interest in the closing up of this Icarian Community's affairs, and its formally going out of existence lies in the fact that it is an institution which at one point of its history touched "Mormonism." That is, soon after the Latter-Day Saints evacuated Nauvoo, the Icarian Society went there under M. Cabet, and purchased much of the property held by the saints and for a time tried the experiment of their system in that favored land. It failed, of course, as it subsequently did at Cheltenham, in Missouri; and finally, as above stated, at Corning, Iowa.

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This attempt on the part of M. Cabet and his associates to found communistic societies here in America is but one out of many efforts made by well-meaning philosophers and philanthropists to

bring to pass the betterment of human affairs. They have seen and deplored the evils of our modern system of economics, and have sought with such wisdom as they were masters of to set humanity right.

Of these, some have suggested co-operative methods in trade, in manufactures, in commerce, and other labor, with an equal distribution of profits, as not only securing the conservation of energy but also as a more equitable basis of economics than our present individual and competitive methods. Many attempts have been made to carry out these principles in practice, and for a time, in several instances, as in the case of the Icarian Society, partial success has been attained. In the end, however, human greed, weakness, or individual necessity, real or imagined, together with inability to make the system universal—a condition necessary to the system's success, according to the claims of its advocates—have proven too much for these attempts at co-operation, and the several enterprises have either drifted into the hands of a corporation, become the concerns of individuals, or else have been absolutely abandoned.

Others seeing the failures of voluntary attempts to secure the benefits of the co-operative system, have advocated the enlargement of the powers of the state to the extent of consigning to it the management of all industry; so far taking control of the individual as to compel him to work, according to his capacity, and remunerate him according to his wants.

Others have gone even further than this, and proposed not only to make the individual a creature of the state, in relation to the matter of labor and wages, but to control him in all the relations of life, even invading the domestic relation to the extent of abolishing the marriage institution and all domestic government founded on paternal authority. These last two suggestions, with various amplifications, are classed as socialism and communism respectively. The former has many advocates in nearly all civilized countries, especially in Germany and France, where they wield a political influence of considerable potency. The latter, communism, since the abortive efforts of Robert Owen, in England, of St. Simon and Fourier, in France, and M. Cabet—the disciple of Fourier—at Nauvoo, may be considered as relegated to the graveyard of impracticable theories which from time to time have engaged the

attention of philosophical minds with a bent for speculation in human affairs.

But bad as our modern system of economics may be, with all its manifest absurdities in the waste of energy, the unfairness in the distribution of the products of industry, still mankind has, so far, preferred to endure its known evils and incongruities rather than to trust their fortunes to the proposed systems of the socialists and communists.

It is a problem too difficult for human wisdom to solve—this setting the world right in respect of the matters above referred to. It is a world that has gone astray, it will be God who will set it right,—when it is righted; and he in his own good time and way will reveal such truths and give to humanity such powers as will enable it to accomplish the needed reformation.

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An interesting incident occurred in the experience of the late President John Taylor which is also connected with this same Icarian Society.

Among the many interesting people whom Elder Taylor met while on his mission to France in 1850-1, was M. Krolokoski. He was a disciple of M. Fourier, the distinguished French socialist, and a gentleman of some standing, being the editor of a paper published in Paris in support of Fourier's views. He was also an associate of M. Cabet, and knew all about the affairs of the Icarian Society at Nauvoo. At his request Elder Taylor explained to him the leading principles of the gospel. At the conclusion of that explanation the following conversation occurred:

*M. Krolokoski.*—"Mr. Taylor, do you propose no other plan to ameliorate the condition of mankind than that of baptism for the remission of sins?"

*Elder Taylor.*—"This is all I propose about the matter."

*M. Krolokoski.*—"Well, I wish you every success; but I am afraid you will not succeed."

*Elder Taylor.*—"Monsieur Krolokoski, you sent Monsieur Cabet to Nauvoo some time ago. He was considered your leader—the most talented man you had. He went to Nauvoo, shortly after we had deserted it. Houses and lands could be obtained at a mere nominal sum. Rich farms were deserted, and thousands of

us had left our houses and furniture in them, and almost everything calculated to promote the happiness of man was there. Never could a person go to a place under more happy circumstances. Besides all the advantages of having everything made ready to his hand, M. Cabet had a select company of colonists. He and his company went to Nauvoo—what is the result? I read in all your reports from there—published in your own paper here in Paris, a continued cry for help. The cry is ‘Money, money!’ ‘We want money to help us carry out our designs.’ While your colony in Nauvoo with all the advantages of our deserted fields and homes—that they only had to move into—have been dragging out a miserable existence, the Latter-day Saints, though stripped of their all and banished from civilized society into the valleys of the Rocky Mountains, to seek that protection among savages—among the *peau rouges* as you call our Indians—which Christian civilization denied us—there our people have built houses, enclosed lands, cultivated gardens, built school houses and have organized a government and are prospering in all the blessings of civilized life. Not only this, but they have sent thousands and thousands of dollars over to Europe to assist the suffering poor to go to America, where they might find an asylum.

“The society I represent, M. Krolkoski,” continued Elder Taylor, “comes with the fear of God—the worship of the Great *Eloheim*; we offer the simple plan ordained of God, viz: repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. Our people have not been seeking the influence of the world, nor the power of government, but they have obtained both; whilst you, with your philosophy, independent of God, have been seeking to build up a system of communism and a government which is, according to your own accounts, the way to introduce the Millennial reign. Now, which is the best, our religion, or your philosophy?”

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#### BOOK-COMPANIONS.

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The old adage, “A man is known by the company he keeps,” is so commonly used that it may be considered hackneyed; and

therefore by writers of delicate tastes, and sticklers for the nice observance of rules of composition, would be avoided. But it so aptly expresses a great moral truth that we use it despite its being so commonly employed. Back of the truth expressed in the above adage is the great principle expressed in another homely old saying, "Birds of a feather flock together." But to state the principle in more dignified diction: light seeketh light; intelligence cleaveth unto intelligence; virtue delights in virtue, and seeks her own; and persons possessing intelligence and the qualities of refinement and virtue, by a law of their nature that is as eternal as the Gods, are drawn together by that natural affinity they possess.

Then the converse of the last statement is true. Ignorance cleaveth unto ignorance; wickedness delights in wickedness; corruption seeketh corruption and revels in its baseness; and as the pure in heart rejoice in the companionship of those of like nature, so the corrupt, the vile, the wicked, take pleasure only in the association of those of like vicious natures as themselves.

When you undertake to violate these truths by bringing together elements that have no affinity for each other, or persons that have no sympathies in common—say a wise man and a fool—you learn at once how absolute the truth is that says, like cleaveth unto like.

It may be relied upon, then, as a general truth, that a man is known by the company he keeps. Indeed, so generally is the maxim accepted as true, that people with a proper degree of self-respect are very cautious as to the company they keep, and are also particular as to the kind of companionship formed by their sons and daughters. All this is eminently proper. It is something that every parent who understands the force that associations have in forming the character of mankind, and who has a proper solicitude for the welfare of his offspring, will carefully look after.

But while parents, as a rule, are careful in the selection of ordinary associates for their sons and daughters, there is a class of companions they allow them to select at their own sweet pleasure; they are often met by accident, and some of them of the most vicious natures. They are capable of poisoning the very well-springs of life, and making moral shipwreck of careers which, but for these unhappy associations, might have been useful to their

fellow-men, and a crown of glory to their parents. And yet parents and guardians neglect to use any influence in relation to the selection of these companions alluded to, although they will have a wonderful influence—either for good or evil—in forming the character of those which nature or law has placed under their watch-care. The companions we refer to are books. Books are nothing but companions, and as a man is known by the companions he consorts with, so also may he be known by the books which he reads; and though these companions may be regarded as silent ones on first thought, still you have but to look at them and they speak; their influence for weal or woe will be found as potent as the influence of our ordinary associations in life, and should be selected with just as much care. Yet how neglectful—criminally neglectful—are parents in the selection of books for their children!

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An old Spanish proverb says, "falsehood travels with a hundred legs; the truth with but one." In like manner it would appear that all evil is more readily presented to poor humanity, to tempt it and lead it astray, than good is to influence it in seeking all that is purest, noblest and best in life. But a few years ago the only cheap literature thrown off by the press was that usually known as "yellow-backed," which consisted for the most part of hair-raising, blood-curdling Indian stories or sea tales, which ordinarily produced a species of insanity in the minds of the constant readers of this "dime-novel" trash. The boys all wanted to be Indian scouts and trappers, with long Kentucky rifles, slouched hats, fringed buckskin breeches and hunting shirt of the same material, drawn together at the waist with a wide belt bristling with shooting irons and bowie knives; and their feet incased in neatly fitting moccasins, etc., etc. They had no relish whatever for following the plow or harrow in the spring time, or gathering the harvest in the autumn, or attending to the studies of the school room in the winter. Their brains were fired with visions of life on the plains; their hearts were throbbing with intense desire to hunt down the wily savages of the forest and prairie, or track to his retreat the villainous renegade who had spirited away some beautiful maiden, and arrive just in time to rescue her from a fate worse than death, etc., etc., just as "Wild Bill," "Buffalo Bill," "Ned Buntline," "Big Mouthed Jim" and

scores of others had done, according to the tales of the novels. This bosh they read unnerved them for any of the natural and useful pursuits of life. They fed on the feverish trash, and wasted the precious period of youth—that youth in which so much might have been done in the way of preparation for the realities of life.

Equally destructive to the noble sentiments of the heart and mind is the driveling love tale published in the sensational story-papers that are spread out on the stationer's counter to attract the eye of the unwary. But the poet Cowper has so aptly expressed the mischievous effects of this kind of literature on the mind of the maiden, that we quote it here for the consideration of our readers:

“Ye writers of what none with safety reads,  
 Footing in the dance that fancy leads;  
 Ye novelists who mar what ye would mend,  
 Sniveling and driveling folly without end;  
 Whose corresponding misses fill the ream  
 With sentimental frippery and dream.  
 Caught in a delicate, soft, silken net  
 By some lewd Earl or rake-hell Baronet —  
 Ye pimps, who, under virtue's fair pretense  
 Steal to the closet of young innocence;  
 And teach her unexperienced yet and green  
 To scribble as you scribbled at fifteen;  
 Who, kindling a combustion of desire  
 With some cold moral think to quench the fire:  
 Though all your engineering proves in vain  
 The dribbling stream ne'er puts it out again.  
 O, that a man had power, and could command,  
 Far, far away, these flesh flies from the land;  
 Who fasten without mercy on the fair,  
 And suck and leave a craving maggot there;  
 Howe'er disguised the inflammatory tale,  
 And covered with a fine spun specious veil,  
 Such writers and such readers owe the gust  
 And relish of their pleasure all to lust.”

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We have quoted the Spanish proverb about a lie traveling with a hundred legs, and the truth with but one; but for all that



the truth not unfrequently overtakes the lie, and puts it to open shame. And in like manner the trashy, worthless literature that the press flooded the country with in its first triumphs of producing cheap reading matter, is being overtaken; the press is giving the productions of the foremost minds in the republic of letters to readers, and at rates that are as cheap as the dime novel has been or is now.

The triumphs of the steam printing press, owing to the improvement of the machinery, and the manner of its manipulation, place the works of the masters—historians, philosophers, statesmen, poets and writers of the best classes of fiction within the reach of all. There is no family, however humble its circumstances, but may have in its possession now the works of master minds in the various departments of literature.

Books, then, being so cheap that all parents can at least furnish their children with a small collection, it is more binding upon the parents to see to it that these book-companions, these silent yet powerful associates, are of the best quality, and they ought to be just as cautious in their selection as they would be in selecting the society in which they prefer their children to move.

Another thing should be considered in this matter of selecting book-companions for the young. In society you cannot expect the young to relish always the grave conversation of old philosophers and scientists as they struggle with their weighty hypotheses. They may listen to their expositions of various subjects both with pleasure and profit, but after a season they will want a change. They will want more lively associates, and lighter things to think about. Well, it is so in reading. You cannot expect the young to always pore over the stately pages of Gibbon; discuss political questions with Macaulay; or religious ones with Adam Clark or the first Christian fathers; or delve into the intricacies of the law with Blackstone or Greenleaf; or of philosophy with Newton, Bacon, or Spencer. The young will want to break away from such authors at times, and listen to the pleasant tales of Washington Irving; hear the half weird legends of Scotland as sung or related by Scott; or wander out in the spring time, summer or autumn with Thompson, or read the adventure of Tam O'Shanter with Burns, or laugh with Dickens at the dilemmas

of the unfortunate Mr. Pickwick, or follow the meanderings of Nicholas Nickleby. They may want to do all this, but only let the parent see to it they have a Scott, Burns, Thompson, Dickens, Cowper, a Milton or a Shakespeare for companions, and you give to them some of the noblest associates, who will appeal to all that is noblest, purest and most god-like in their own natures—companions that will call into play the noblest sympathies of their hearts until virtuous sentiments will become living, active principles within them.

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### REBATE ON SUBSCRIPTIONS TO THE STAKES.

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At the meeting of the General Board of Y. M. M. I. A. held on the 19th of October, a resolution was adopted providing that to every stake where the subscriptions to Volume II. of the ERA should reach five per cent. of the Latter-day Saint population a sum equal to twenty-five cents for every fully paid-up subscription taken within the stake, should be presented to the Stake Board to be devoted by them to Mutual Improvement purposes.

This action will give one more demonstration that the ERA is not a private enterprise, conducted in the interests of any man or corporation of men, but solely in the interests of the great cause of Mutual Improvement; and indicates the intention of the General Board to devote any profits that may arise from the publication of the magazine to Mutual Improvement purposes. We call attention to this fact in order that the officers of associations, called to devote more or less time in furthering the interests of the ERA, may know that they are working for the general cause and not for the advantage of private individuals.

The General Board decided that the above percentage should apply to stakes which last year succeeded in securing the percentage of the population named on their subscription list; and accordingly a sum of money has been forwarded to the following stakes: Alberta, Canada; Kanab, Utah; Juarez, Mexico; Morgan,

Utah; San Juan, Utah; St. George, Utah, and St. Johns, Arizona, each of which met the conditions above described.

The money sent to Alberta Stake was returned to the General Board with the statement that the superintendency of Alberta Stake had decided "to contribute the same to the General Board for the purpose of supplying the missionaries with Volume II. of the ERA;" but the Stake Superintendencies are at liberty to make such use of the rebate to their stakes as they may see proper, so long as it is devoted to Mutual Improvement interests in some one or other of its branches; such as meeting the necessary expenses of the Stake Boards, or aiding the Mutual Improvement Associations within the respective wards of their stakes. In this matter Stake Superintendencies are at liberty to use their own judgment, the limit being only that the money be carefully used for the general cause of Mutual Improvement.

It is both hoped and believed that this arrangement will cause the officers of the associations to work with renewed zeal for the wide circulation of our magazine, which is calculated to accomplish so much good among the youth of the Church of Christ.

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#### NOTES.

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It is not enough that, in following his occupation, the worker incidentally helps the world along; what is required is that he desires to do it, plans to do it, and finds a large part of his reward in the consciousness of having done it.

Mental differences are legion. No two minds run in the same channels, or think exactly each other's thoughts. Truth is many-sided, and multitudes of men and women stand still viewing continually but one of her phases. Did they but move around her, changing their respective attitudes, they would appreciate one another far better.

Aged people have a claim on the young, a claim for delicate consideration, for tender care, for unfailing reverence. Each new genera-

tion is apt, as it comes joyously to the front, to look down with a slight condescension on the one which is withdrawing from the active scene; but the looking down should be looking up, for the old have borne and suffered, endured and triumphed, in order that the path for their successors may be easier.

We can brood upon our troubles until they become unbearable, or we can dwell upon our blessings until our hearts are melted into thankfulness. We can ponder the faults of our neighbors until we are imbued with disapproval and contempt, or we can muse upon their redeeming qualities till the kindly sympathies of our nature assert themselves.

There are times when silence is golden, and there are times when it is the basest alloy. There are times when it stands for truth and generosity; and there are times when it stands for a mean and selfish lie. When justice calls us to proclaim a fine performance, a noble deed, an heroic achievement, and to reveal to the world the man who has fairly earned the forthcoming meed of honor and gratitude, then silence is a sin.

Perform a kind action, and you will find a kind feeling growing within you even if it was not there before. As you increase the number of your kind and charitable interests, you find that the more you do for others the more you love them. Serve them, not because they are your friends, not because they are interesting, not because they are grateful—serve them for the simple reason that they are your brethren, and then you will very soon find that a fervent heart keeps time with charitable hands.

“The repentance of the understanding” is seldom enjoined and seldom felt, but it would often be a most salutary and beneficial experience. Let a man, for example, on discovering that he has decided unwisely in some more or less important matter, instead of consoling himself with the reflection that he acted up to the best light that he then had, and is therefore blameless, reflect upon the mental obligations that must have accompanied the decision, and ask himself whether he might not have trained his judgment to a better degree of sagacity, so as to have rendered the error impossible. It will be strange indeed if in such an investigation he finds nothing of which to repent.

“That boy must be born in very unfortunate circumstances,” says a sensible writer, “whose father and mother could not, if they chose, do

more for his moral training than a schoolmaster, who has perhaps fifty to attend to, without the parental interest in any of them." It is just this moral education that belongs specially to the home, and that, if neglected there, can never be obtained elsewhere, which is the only trustworthy safeguard that society can have against much of the vice and crime which corrupt and demoralize her. Parents who trust to the schools to inculcate this are shirking their own most solemn obligations, and have no right to expect their sons and daughters to grow up into upright and honorable men and women.

Porto Rico, the fourth in size of the Greater Antilles, and now one of the many provinces possessed by the United States, lies 70 miles west of Hayti, and it is about 1,000 miles, as the crow flies, from Havana to the harbor of San Juan (Porto Rico). It forms an irregular parallelogram, 108 miles long and 37 miles broad; its area is 3,550 miles, which is less than that of the island of Jamaica. The inhabitants of Porto Rico numbered, in 1877, 813,937, the negroes being over 300,000. San Juan, the capital, has about 28,000 inhabitants. It is on the north-east shore of the island. The harbor is one of the finest in the West Indies, being large, sheltered, and capable of accommodating any number of the largest ships, having anchorage in it from three to seven fathoms.

Some European countries have huge standing armies even in time of peace. Russia heads the list with 858,000 men, or nine per 1,000 of her population. Next comes Germany, with 580,000, which is 13 per 1,000; while France has 512,000, or 14 per 1,000. The Austrian army is 380,000, or 10 per 1,000; Italy, 300,000, also 10 in the 1,000; England, 230,000, six per 1,000; Spain, 100,000, equally six per 1,000. Belgium's army comprises 31,000 men, or eight in the 1,000; and little Switzerland musters actually 131,000, or 45 per 1,000. France and Russia united can muster in time of peace between them 1,400,000 men, in time of war 9,700,000. The Triple Alliance in time of peace can bring together 1,192,000, or 7,700,000 in war-time. The huge European armaments called armies on a peace footing cost about \$1,100,000,000 a year to keep up.

The following statistics on marriages, births and deaths in some leading European countries can scarcely fail to be of interest: For 1,000 marriageable persons of both sexes, there are in France 45 marriages; in Holland, 49; in Italy, 50; in Austria, 51; in England and Denmark, 52; and in Germany, 53. On an average in France there are 163 births per 1,000 married women from 26 to 50 years of age; whereas

there are 270 in Germany, 269 in Scotland, 261 in Belgium, 251 in Italy, 250 in England and Austria, 240 in Sweden and Ireland, and 236 in Switzerland. The average mortality in France is lower than in any other country. It is put at  $22\frac{1}{2}$  per 1,000, whereas it is 35 per 1,000 in Russia, 28 in Italy, a little over  $22\frac{1}{2}$  in Sweden, and close on 23 in Germany.

In all true education the amount of knowledge communicated, however important it may be, is an entirely subordinate matter compared with the mental desires that are aroused and the mental power that is stored up. Could there be a youth who found no difficulty in the tasks assigned him he would miss the grandest opportunity which education has to offer—that of strengthening the mind by the continual stress and strain of effort. Perhaps one reason why dull and backward boys sometimes develop into distinguished men is that they have had so many difficulties to overcome that the discipline has intensified their powers and deepened their natures. The quick-witted child, to whom study is easy, often loses this opportunity; and possibly this fact may afford a partial answer to the oft-repeated query, "What becomes of all the promising children?" At any rate, it should be an encouragement to those who have the training of dull minds to know that the very efforts their possessors are obliged to make beyond their companions may enable them to overtake, and perhaps even eventually to surpass them.

In all the armies of the world, says a writer in a contemporary, musical war signals are considered not only useful, but absolutely indispensable. Every one is familiar with such expressions as "drumming up recruits," "drumming out deserters," and so on. Zoller, the African traveler, says that "among all savage and half-civilized races song and dance are considered as indispensable aids to military training as drilling and drumming in our armies." The marvelous precision with which these primitive races execute their war songs and dances has been commented upon by many admiring explorers; and, as the value of perfect drill and co-operation are well understood, music, which supplies the regularity of rhythm, is seen to be of paramount importance. When our armies parade, they always do so to the measured beat of military band or drum and fife. A military writer says that the drum in the army is used "especially for inspiring the soldiers under the fatigue of march or in battle." This function of military music reminds one of the primitive custom of singing in order to facilitate work. It is recognized by the greatest authorities. Lord Wolseley, for instance, wrote not long

ago that "troops that sing as they march will not only reach their destination more quickly and in better fighting condition than those who march in silence, but, inspired by the music and words of national songs, will feel that self-confidence which is the mother of victory."

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### IN LIGHTER MOOD.

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A workman, who was repairing the roof of one of the highest buildings in Dublin, lost his footing and fell, but, striking a telegraph line, he managed to grasp it. "Hang on for your life!" shouted a fellow-workman, while some of the spectators rushed off to procure a mattress on which he could drop. He held on for a few seconds, when suddenly, with a cry, "Sthand from undher," he dropped and lay senseless in the street. He was brought to the hospital, and on his recovery was asked why he did not hold out longer. "Shure, I was afraid the wire wud break," he replied feebly.

\* \* \*

They were at a picnic. "You see," he explained, as he showed her the wish-bone of a chicken at luncheon, "you take hold here and I'll take hold here. Then we must both wish a wish and pull, and, when it breaks, the one who has the bigger part of it will have his or her wish gratified." "But I don't know what to wish for," she protested. "Oh, you can think of something," he said. "No, I can't," she replied; "I can't think of anything I want very much." "Well, I'll wish for you!" he exclaimed. "Will you really?" she asked. "Yes." "Well, then there's no use fussing with the old wish-bone," she interrupted, with a glad smile. "You can have me!"

\* \* \*

The following anecdote bears witness that from of old Spain has been more or less foolish on the subject of "honor:"

When the Duke of Wellington was co-operating with the Spanish army in the Peninsula against Napoleon, he was desirous on one occasion, during a general engagement, that the general commanding the Spanish contingent should execute a certain movement on the field. He communicated the wish to the Spaniard personally, and was somewhat taken aback on being told that the honor of the king of Spain and his army

would compel a refusal of the request unless Wellington, as a foreign officer, graciously permitted to exist and fight on Spanish soil, should present the petition on his knees. The old duke often used to tell the story afterwards, and he would say, "Now, I was extremely anxious to have the movement executed, and I didn't care a twopenny dash about getting on my knees, so down I plumped!"

\* \* \*

During the present era of good feeling between Great Britain and the United States it is not amiss to call attention to the following bond between the two governments:

"The desk used at the White House, Washington, by the President of the United States is interesting in itself, apart from its connection with the ruler of a nation, for it is a token of the good-will existing between two peoples. Although occupying so prominent a place in the official residence of America's chosen governor, it is not of American manufacture. It was fashioned in England, and was a present from the Queen to a former President. It was made from the timbers of H. M. S. *Resolute*, which was sent in search of Sir John Franklin in 1852. The ship was caught in the ice, and had to be abandoned. It was not destined, however, to go to pieces in frozen waters. An American whaler discovered and extricated it in 1855, and it was subsequently purchased and sent to Her Majesty by the President and people of the United States as a token of good-will and friendship. In an English dockyard the *Resolute* was at last broken up, and from her timbers a desk was made, which was sent by Her Majesty "as a memorial of the courtesy and loving-kindness which dictated the offer as a gift of the *Resolute*." At this desk, itself a representative of the kindly feeling of both nations, the President does the greater part of his writing.

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We are happy to note that the people of England are taking kindly to "Mark Twain." By which, of course, we mean, they are taking kindly to his humor; and the British press is glad to repeat his droll stories.

Michael Davitt, the Irish leader, has published a book under the title "Life and Progress in Australia," where the author has spent some time. On his journey from Melbourne to New Zealand he was fortunate enough to have "Mark Twain" for a fellow passenger, and he enlivens some of the passages of his book with two or three capital anecdotes related on the voyage by the great humorist. The Irish leader found "Mark Twain" easily approached. He says:

There is absolutely no "side" hitched on to his genius. The kindest of smiles and of laughing, good-natured gray eyes make you immedi



ately welcome. You are made to feel at once that you are in the presence of a man whom fame or fortune could not deprive of his natural disposition to make you laugh away the worries and troubles of the moment. Mark Twain is not parsimonious with his talent. He entertained us in the smoking room of the Maroroa with some capital anecdotes, which, however, cannot be done justice to in the re-telling. It is in the art of telling a story where the mirth and merit lie, and Mark Twain's yarns in anyone else's narration is worse than leaving the Prince of Denmark out of "Hamlet."

Nevertheless, even with this princely omission, the yarns are amusing enough. Two of them were at the expense of some friends and the custom house of New York.

Some of the boys had made up their minds to play a trick on Mark. They each planted their smuggled cigars among his small baggage and awaited results. They knew he would not deny possession of such wares when questioned, and they all crowded around him when the customs officers came up. They counted upon his being compelled to pay up for the cargo.

"They stood around when the critical moment arrived and were ready to explode with laughter at my expense. This is how it ended:

"The customs officer—'Your name, please?'"

"'Mr. Clemens.'"

"'Are you Mark Twain?'"

"'Yes.'"

"'Then pass on.'"

"So," said Mark, laughing at the recollection of the incident, "I was neither asked to pay nor to lie, and I had all the cigars to myself, for you may be sure I did not deliver any of them to those who tried to play that little game on me."

On another occasion he encountered a much more exacting customs official at the same port.

"I had nine parcels from Liverpool," he explained, "and I badly wanted to get them through without their being opened. I gave the number and was asked to open some of them."

"'Well, I am Mark Twain,' I pleaded, 'and you surely don't suspect me of harboring any evil against Uncle Sam?'"

"'But we have a duty to perform.'"

"'Yes, of course, but the custom regulations don't say, in teaching the rules of duty, you must rummage and upset Mark Twain's personal effects when he comes back to the land of his birth?'"

"'We are sorry, but we have no alternative.'"

"'Did you,' I cut in, 'compel General Sherman to open his trunks when he came back, a short time ago?'"

"Oh, we couldn't trouble General Sherman. You know he is'—

"No, you can allow General Sherman to pass, a man whom I made famous, and you stop me! You give a pass to the pupil and you deny the same right to the master; I'—

"Official to customs officer—'Let his go;' and I got my nine parcels through all right."

Mark Twain gave the Irish leader an infallible remedy for insomnia, with which the latter was sorely afflicted.

"I suffered much from that malady years ago," said Mark. "It does not trouble me now, though my work is still heavy and more exacting as the years steal on. I began the search for a cure by drinking a glass of beer on going to bed. This gave a little relief for a short time. Then I exchanged my beer for a little prescription of two ounces of whisky. This worked the desired cure. It proved the real remedy—so much so that I began to like my medicine. The two ounces of Scotch grew into five ounces. Then the trouble began again. It was the old story of taking too much of a good thing. The five ounces sent me off all right, and brought about a kind of angelic sensation in my head, but in a couple of hours sleep would leave me, and the old trouble came back to stay all night. I then sought another remedy and found it—yes, sir, an infallible remedy. I got hold of it by accident. It was a child's German grammar. I began to read it on lying down. I never got through a single page at a time. Sleep came along and never gave the grammar a chance. Try it, and you will find it a dead certain cure. I tried hard to induce the late General Grant to adopt it, but I could not succeed. Otherwise he might not have died so soon."

## OUR WORK.

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### THE "FAR EAST" IMPROVEMENT ASSOCIATION.

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AN INTERESTING ACCOUNT OF THE ORGANIZATION OF AN IMPROVEMENT ASSOCIATION AT MANILA, PHILIPPINE ISLANDS.

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MANILA, P. I., Sept. 20, 1898.

*To the Improvement Era, Salt Lake City, Utah:*

The Young Men's Mutual Improvement Association of the "Far East" sends you greeting. The June number of your issue came to us two weeks ago, and found us just beginning our work. We received the ERA with welcome, and return our thanks for the favor you have conferred by placing those valuable pages before us. In return we furnish a few notes treating on our organization, and the hopes we have for its usefulness.

Before we left San Francisco, the advisability of an organization for our young men was suggested to the writer by Elder E. H. Nye, president of the California Mission; and also by Captain R. W. Young. While on our ocean voyage, and before we reached Honolulu, Captain Young called me to his state room, and, showing me a letter he had received from Apostle Young, written by direction of the Council of the Apostles, advising some kind of organization, he suggested that the matter of organizing a Mutual Improvement Association be taken up at once. Acting on his suggestion, Elders Willard Call and Jos. J. Holbrook and myself, all from Bountiful, began to discuss the subject with our companions in Battery A. All whom we approached, with one or two exceptions, seemed highly pleased with the idea, and gave their names as wishing to join when the organization should be formed. The number of names thus secured was thirty-seven.

No opportunity whatever offered for our meeting aboard the crowded vessel. When we landed at Camp Dewey, little better opportunity was afforded. The campaign before Manila began soon, taking a considerable part of our number to the front every day, and, though the time for a meeting was settled on two or three times, we were prevented from meeting. Our opportunity came with our first Sunday evening in Manila, August 22nd.

We were given ample quarters in the *Cuartel Meisic*, with a large vacant room to spare. In that room a few of us met (the number was not very great, mail having just arrived from home), and exchanged views on the subject of an organization. In compliance with the suggestion of Captain Young, which was approved by the Council of the Apostles, it was decided that our organization should be termed a Young Men's Mutual Improvement Association, following in organization, and as nearly as possible in work, those organizations at home. A president was elected but further organization was postponed for one week to allow more to be present.

The next Sunday our pleasure was again our misfortune. The recruits had just arrived and the opportunity which that afforded for the war-scarred (not war-scared) veterans to tell the tales of pleasure, work, and narrow escapes, proved more enticing than church, and the tent we had pitched for meeting purposes (Battery B was now occupying our meeting room) was by no means full. Nothing daunted, we again postponed the election of officers and proceeded with the discussion of Acts, 1st chap., the lesson prepared for the evening. We had a very interesting meeting, and, when we parted to meet the following Sunday evening, all felt that success was assured. During the week we talked the matter up among some of the influential men in both batteries, and at our next meeting we were much gratified to see our tent packed. The whole of our short session was taken up in the election of officers, and in that connection some timely advice from Captain Young proved very valuable. Following is a list of officers as finally selected:

President,	Geo. A. Seaman,	Battery A, Bountiful, Utah.
First Counselor,	Godfrey J. Bluth,	Battery B, Ogden, Utah.
Second Counselor,	Nephi W. Otteson,	Battery B, Manti, Utah.
Secretary,	Nelson Margetts,	Battery A, Salt Lake City, Utah.
Treasurer,	Barr W. Musser,	Battery B, Salt Lake City, Utah.
Librarian,	Stephen Bjarnson,	Battery B, Spanish Fork, Utah.
Program Committee,	{ Chas. R. Mabey,	Battery A, Bountiful, Utah.
	{ Dr. H. A. Young,	Battery A, Salt Lake City, Utah.
	{ Don C. W. Musser	Battery B, Salt Lake City, Utah.

Godfrey J. Bluth leaves for home aboard the hospital ship on the 22nd inst.

The committee met the evening following the election of officers, and in its deliberations, in which it was assisted by Captain Young, it was decided that at each meeting a subject from the "Acts of the Apostles" should be treated upon by some member of the association; and also that, as we might be able to secure lecturers, a secular subject of interest be given. Songs, recitations, etc., are to form an interesting diversion. Already we have had interesting talks from Sergeant D. H. Wells on "The Philippines," and Don Musser on "A Moslem Tradition."

Corporal Geo. S. Backman, a student of Spanish, proffered his services as a teacher to the association if it wished to organize a Spanish class as an adjunct to the association. We accepted his generous offer and met last night for the first time.

Following the example of our parent associations we have extended invitation and welcome to all, whether they are Latter-day Saints or not. They praise our liberal views that will admit them to membership, and already several have applied for membership. The Spanish class offers an inducement to them to join us. We expect to get in touch with Utah men in all the commands, and to that end a committee is to be appointed to look them up and invite them to join us. We have ample room now, as a large hall has been reserved for meeting purposes and as a library room.

While we have many disadvantages to contend with, we hope by assiduous labor to do some good by diverting the minds of some from gaming and other idle practices, that are so apt to accompany the ease and laziness of barrack life, and shall seek to center them upon more holy things.

Your Brother in the Gospel,

GEO. A. SEAMAN, President of the Association.

Battery A, Utah Volunteers.

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### MUTUAL IMPROVEMENT ASSOCIATION OFFICERS TO BE SET APART.

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At a meeting of the General Board of Y. M. M. I. A., held on the 9th of November, the following recommendation was passed:

"This Board recommends that all officers of Mutual Improvement

Associations be blessed and set apart by the presidents of stakes and bishops of wards or under their direction."

In accordance with this resolution the General Board desires that whenever stake officers are chosen they be blessed and set apart by the stake president, or under his direction; and when ward officers are chosen they are to be set apart by the bishop of the ward or by someone acting under his direction. The brethren of the General Board feel that when a young man is called to be an officer in these associations he gains strength from the blessings of his brethren, and they desire that any young man chosen for these positions should have all the help possible for the performance of his labors.

It was also decided by the General Board, at the above meeting, that the young men who have been called to act as missionaries among the members of the associations be set apart previous to leaving for their fields of labor; and some time ago a letter instructing the young men called on missions to apply to the president of their respective stakes to be set apart before leaving their homes to commence their labors, was sent out, and we trust that it reached the brethren in time for them to receive the blessings of their president.

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### AS TO MUSIC.

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The following suggestion comes from a correspondent in Richfield relative to music for the associations:

DEAR BROTHER:

An idea has occurred to me, and I hasten to give the same to you. We have no music of our own suitable for the Young Men's Mutual Improvement Associations, that is, for devotional exercises. How would it be if you were to induce some of our own musicians to compose or arrange pieces for male voices suitable for this purpose and publish them in the ERA; publishing one piece in each number? This would make the ERA our Young Men's Mutual Improvement Association glee book, and we need one very much.

GEO. M. JONES.

Our correspondent makes a splendid suggestion, and we may say that we have had this matter in mind for some time; and as soon as we can get to it, it is the intention to furnish the associations with something of this kind through the ERA.

## A WORD TO MISSIONARIES.

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By the time this number of the ERA reaches the hands of our officers and members of the associations the Y. M. M. I. A. missionary work will be well under way. Quite a number of brethren have been called by the General Superintendency to engage in this work, and most of them are now in their respective fields of labor. We desire to say to them on behalf of the committee having the work in charge that we sincerely hope that the instructions contained in the letter already sent out to them will be carefully followed; but in addition to what is there said for their instruction, we desire to say further that this season's missionary work should differ from that of last year in this particular: that, whereas the objective point last year in the main seems to have been to induce the great number of young men who were not connected with the associations to become members; we desire now to urge that the objective point shall more especially be to convert them to the truth of the gospel. The missionaries will find that many of our young men who have a standing in the associations, are not really established in their faith in the great latter day work, and we are anxious that all should be done that can be done to ground them in that faith.

The membership of the associations was very much enlarged by the missionary efforts of last season; but many of those who gave in their names to become members of the associations failed to become actually interested in the work of mutual improvement. It was decided at the last annual conference of the associations that the enrollment of names should be preserved; and that no one should be dropped from the enrolled membership but for cause. The fact that a young man has his name among the enrolled members of an association should be made a basis of missionary work with him. Our brethren charged with the duties of seeking out the youth of Israel and converting them to the truth of the great latter-day work, should call upon all those who have failed to become real members of the associations, and should strive earnestly for their conversion both to mutual improvement effort and to the gospel. None should be allowed to escape; and not only should our missionary brethren labor with them, but the local officers and members of the associations should also bring to bear upon them their personal influence and give them encouragement to persevere in the good work of the Lord.

We urge upon our missionaries to take plenty of time, and not be in too great a hurry to cover a large field in their operations, but to do their work thoroughly as they go.

One other thing we would also urge—don't mistake timidity for humility. We want to see our missionaries humble, of course. It is one of the first elements necessary to their success. But humility of soul is not incompatible with boldness of action in the matter of discharging a duty; and it does not always follow that a timid man is necessarily a properly humble man. Be humble, brethren, but be bold also and fearless: you cannot succeed in the work assigned you unless you are bold as well as humble. You are sent to call the wayward sons of Zion to repentance—search them out, let none escape, and when you find them deliver the message to them without fear and in the power of God. Remember you bear the priesthood of God, you have the truth and are especially commissioned to teach the same; and thus equipped there should be no timidity in your movements. When you go to a settlement, seek out the authorities of the ward, both the bishop and the president of the association, put yourselves at their disposal, procure a list of delinquent members of the association and those who have so far refused to identify themselves with this great cause of improvement, and then seek them out and begin your work. Hold such public meetings as you may find convenient and as may be agreeable to the local authorities. Make arrangements wherever possible for "cottage meetings," get as many of the careless and indifferent ones as you can to attend, sing with them, pray with them, and get them to pray; preach to them, converse with them, answer their questions, disperse their doubts, silence their fears, help them to shake off their indifference, and lead them to God and righteousness in faith.

Finally, brethren, the Lord be with you!

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#### OUR COURSE OF STUDY.

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We desire to call attention to this year's course of study provided for in our Manual for 1898-9, "The Apostolic Age." Under this title we have given our young men a subject that is in every way worthy of their attention. It has already been stated, perhaps a number of times, that the chief object of mutual improvement is to beget faith in the hearts of our young men in God's great latter-day work; and it may seem by some that by starting for this objective point by devoting one year's study to the life of Jesus Christ, and following that by another year's study of the "Apostolic Age," and the last subject, perhaps, with one that will treat on the interim between the close of the "Apostolic Age" to the



opening of the "Dispensation of the Fullness of Times," which began with the revelations of the Lord to Joseph Smith—all this, we repeat, may seem a round-about way in which to reach our really objective point; but we are confident, nevertheless, that all this is necessary to the right understanding of that great dispensation which later on is to occupy our attention, and the best efforts of the Mutual Improvement Associations. We urge our young men, therefore, to their very best effort in studying the "Apostolic Age," and ask them to be especially thorough in their study of this period of development and decline of that institution founded by the personal ministry of Jesus and the apostles.

The most valuable records to consult with reference to the events of that age are to be found in the "Acts of the Apostles," and the epistles of the New Testament; and, indeed, these are about the only authoritative documents that can be consulted with any degree of assurance that they are not mixed with error. After the documents of the New Testament come the writings of the "Apostolic Fathers" and the "Apologists" of the second century. These include the epistles of Clement, of Rome; Ignatius, of Antioch; Polycarp, of Smyrna, and the epistles of Barnabus. Perhaps the most accessible works containing these epistles and much other early Christian literature are a series of works called "Primers of Early Christian Literature," edited by Prof. George P. Fisher, and published by D. Appleton & Co., New York. After these works, for the benefit of those who desire to enter deeply into a consideration of this interesting period of the Church, we recommend "Eusebius' Ecclesiastical History," which treats of the first three centuries of church history by one who was very close to the events which he relates. We also recommend Canon Farrar's "Early Days of Christianity," "The History of the Christian Church," during the first ten centuries, by Phillip Smith, under the title of "The Student's Ecclesiastical History," "The History of Christianity," by Henry H. Milman, generally published in two volumes; "The Life of Paul," by Conybeare and Hawson, and, of course, Mosheim's "Ecclesiastical History" and Milner's "History of the Church."

None of these works are expensive, and, in the main, can be procured through our Salt Lake book-dealers, especially through Cannon & Sons of Salt Lake City; and while it may be true that our young men cannot undertake to purchase all of them, still any one of those recommended would be of great assistance, and perhaps each association could secure them as works of reference for the association. In that event the bindings ought to be especially good, and the books would then be an excellent start toward an ecclesiastical library that would be of great value, not only in the present manual course but in others that are to follow.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*October 18th:* The United States takes formal possession of the island of Porto Rico. The following dispatch is received at the war department from General Brooke:

SAN JUAN, PORTO RICO,

Oct. 18, 1898.

*Secretary of War, Washington:*

Flags have been raised on public buildings and forts in this city and saluted with national salutes. The occupation of the island is now complete.

BROOKE.

20th: Utah day at Trans-Mississippi Exposition. A speech of welcome is made by the president of the Exposition and responses by Governor Wells, and by Lorenzo Snow, George Q. Cannon, and Joseph F. Smith, Presidency of the Church of Jesus Christ of Latter-day Saints.

22nd: An outbreak of bubonic plague resulting from experiments with the plague bacillus in a bacteriological establishment causes a panic in Vienna, Austria.

23rd: Serious race trouble occurs in the eastern part of Tennessee resulting from an attempt to arrest a negro who had had trouble with his employer, a white man. One white deputy and nine negroes have been killed. \* \* \* A peace jubilee opens in Philadelphia, Pa.

24th: The Supreme Court of the United States hands down a decision in which the railway trust known as the Joint Traffic Association is held to be an illegal organization. \* \* \* The Second Volunteer Cavalry, Torrey's Rough Riders, is mustered out of service. \* \* \* General Wesley Merritt, United States army, and Miss Williams, of Chicago, are married in London, England.

25th: The time limit for the evacuation of Cuba is extended until January 1st, 1899. \* \* \* The French ministry resigns.

29th: The first annual meeting of the Sons and Daughters of Utah Pioneers is held at Provo, Utah. \* \* \* Col. George E. Waring dies in New York City of yellow fever. He returned October 25th from Havana, Cuba, where he had been sent by the United States government as special commissioner to ascertain the exact sanitary condition of the city. \* \* \* The French court of cassation decides to grant a revision of the Dreyfus case and give Dreyfus a new trial.

31st: The United States peace commissioners at Paris present to the Spanish commissioners their decision to retain the Philippines and reimburse Spain for expenditures for the betterment of the island.

November 4th: The Spanish peace commissioners refuse to accept the proposition of the Americans in relation to the Philippines.

5th: By the collapse of a theatre building in course of erection in Detroit, Michigan, fifteen workmen are killed and many injured. \* \* \* Word is received at the Navy department that the cruiser *Infanta Maria Teresa* which was one of Cervera's squadron and which had been raised by Naval Constructor Hobson, was lost on November first in a heavy gale about thirty miles north of San Salvador, while on her way to New York.

6th: An explosion of gas followed by fire in the National Capitol at Washington does great damage to the central eastern portion of the building. \* \* \* A fire breaks out in the great snow sheds of the Southern Pacific Railway in the Sierra Nevada Mountains and several thousand feet of sheds are destroyed. Great delay will be occasioned thereby to the traffic over that portion of the road.

8th: B. H. Roberts is elected as Utah's representative to Congress, and Robert N. Baskin is elected to the Utah Supreme bench. \* \* \* Theodore Roosevelt is elected governor of New York. \* \* \* The wrecking company which had the contract in hand for raising the *Maria Teresa* receives word that she is ashore at Cat Island about thirty miles south-west of where she was supposed to have foundered.

10th: Serious trouble occurs between negroes and whites in Wilmington, N. C., over an editorial derogatory of white women, published by a negro newspaper. The publishing house is destroyed and eight negroes killed and others wounded.

11th: The National W. C. T. U. Convention begins in St. Paul, Minn.

14th: Word reaches Skaguay, Alaska, that on October 16th, Dawson City, in the Klondike country, was partially destroyed by fire. The loss is estimated at \$500,000.

15th: Mrs. Lillian M. Stevens, of Maine, is elected president of the W. C. T. U.

# IMPROVEMENT ERA.

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## MANILA

### AND THE PART TAKEN BY THE UTAH BATTERIES IN ITS CAPTURE.

BY MAJOR RICHARD W. YOUNG.

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I had formed in my mind a picture of Manila very different from the original. The picture you are not interested in. The city itself is extremely interesting. It fronts on the bay now chiefly famous as the scene of Dewey's great victory, and stretches back from the shore for several miles on both sides of the Pasig river.

It contains several hundred thousand inhabitants, of whom about 16,000 are Spanish soldiers, several thousand are Europeans engaged in civil pursuits, many thousands are Chinese, and the balance are natives. But do not jump at the conclusion that the natives are worthless savages. Nearly all speak Spanish. They furnish the clerks, tradesmen and artisans of the city. They read and write. They are very cleanly in their attire, the men in their suits of white, and the women in their picturesque and modest costumes. The sound of guitars, harps and violins greets your ears as you pass through their streets at night. Despite the enervating

influence of a tropical sun, they are ceaselessly energetic and industrious. The men with sticks across their shoulder from the ends of which depend great loads, and the little women with large, round baskets on their heads, actually trot through the merciless sunshine to and from their busy markets. The children are bright and quick. Many already salute you with "Good morning," or "How de do," pronounced with all the grandeur and politeness of their erstwhile Spanish masters. In the evening, a company of these black-headed, short-cropped, straight, quick, good natured, bare footed, sometimes pantless, little fellows will march by in military order with sticks for guns, carrying a United States and insurgent flag, and performing military evolutions with surprising accuracy. One cannot help becoming attached to these sunny little boys and girls, so polite to the stranger and so forbearing in their conduct with each other.

Around the city in all directions, forming its suburbs, are the native districts. Many of the poorer natives still live in their native huts, constructed on stilts about five feet high, with floors of split bamboo, well ventilated, walls and roofs of dried leaves, and sliding doors and windows also of thatch. A fixed bench or so along the wall constitutes all the furniture; a mat made of straw, folded away during the day and spread on the bamboo floor at night, furnishes bedding; a pottery receptacle for charcoal is their stove, and the neighboring river their bath house and laundry. The women bathe with a sort of Mother Hubbard, fastened around the body under the arms, the men with a breech cloth, and the children with—a playful spirit.

Passing through this fringe of native huts, you reach the very picturesque wooden houses of the Spanish order of architecture,—overhanging roofs, overhanging upper stories, with great sliding windows opening the whole side of the house, and lower stories with strong doors, reserved for the servants or used as store rooms or stables; all try to live above the malarial or otherwise dangerous vapors that hover near the ground. Up the river are found the splendid summer palaces of the governor-general, the palace of Admiral Montojo and other public and private residences, having one front on the shaded street and the other overlooking the picturesque Pasig, down whose current are forever floating a species

of green plant resembling the lily in shape. At the mouth of the river a long jetty has been thrown out on the north side and a breakwater on the south. North of the stream is Binondo, the business district. Along the water front are great warehouses, and stretching back are many streets lined with busy places of trade. The stores and shops are mostly kept by the Chinese and natives, except on the Escalta, the chief street, where hotels, jewelry stores, soap and perfume shops, tailoring establishments, East Indian bazars, saloons, beer halls (with native string bands) and what not, jostle each other in a profusion and magnificence but little dreamed of by me. Why, the corner of the Escalta and Calle Nueva, the street that leads to the bridge of Spain, is as busy and crowded as Broadway at Fulton street. The street is frequently jammed and the services of several officers are constantly required to keep the crossing passable. Below the bridge the river is packed with steamers and all kinds of craft. Canals run all over the city, and are used extensively in the commerce of the place. Street cars, propelled by the small native horses, traverse the principal streets. Great churches lift their picturesque fronts on many a street and square, and on the Sabbath day they are crowded by the devout natives in their clean and airy costumes. Bells, mostly jangling and out of tune, ring forth at all hours of the day.

But the most interesting portion of the city, Old Manila, I have omitted to mention. It is a walled city of the middle ages in spirit, though more modern in point of fact: walls twenty feet high with crenelated tops, through the openings of which frown multitudinous bronze cannons, mostly of another age. Behind the walls, a succession of casemates, the roofs of which furnish a broad rampart just below the top of the walls; in front of the walls, moats crossed by draw bridges, and capable of being filled with water on a moment's notice; in front of the gates, outer works of defense; in the north-west corner, the Citadel, the fort of San Sebastian, frowning high over the entrance to the river with the vaulted dungeons below even the level of the sea; the whole constructed strictly according to the man who corresponds in the *Art Militaire* to Hoyle in—well, in!

Within the city, barracks and barracks, great cathedrals and

churches, colleges and schools, monasteries and convents, palaces, courts ecclesiastical, arsenals, etc. In this interesting portion of the city are now confined the Spanish army captured by the Americans—good enough looking fellows, but worn down by years of fighting and jaundiced and invalided by the climate—now living in churches or anywhere that refuge can be had—the victors having occupied their barracks.

Of the rest of the country we know little and have seen less. The situation has been such here, owing to the very strained relations between our own forces and those of Aguinaldo, that the troops have been kept quite closely at home.

Of the doings of the Utah artillery there is probably no need to say much. No doubt some of my comrades have written full accounts of our part in the capture of Manila to our local newspapers. In brief outline our record is as follows: The call for troops—Utah's patriotic response in offering almost twice as many as were required; the muster-in, May 9th; the early departure for San Francisco; the embarkation for Manila, Battery A on the *Colon* and Battery B, half on the *China* and half on the *Zealandia*; the day at Honolulu; the visit to the Ladrone; the meeting of the *Boston*, at the north end of Luzon, with news of the battle at Santiago, and of the approach of Camara's fleet; the arrival, July 16th, at Cavite; the disembarkation, July 20th, at Camp Dewey—the only dry ground in the midst of miles of flooded rice fields and swamps, at a distance of two and one-quarter miles from the Spanish lines; the men compelled to carry their baggage, guns and ammunition ashore through surf more than waist-deep; the reconnoitering of the ground in front of us along the insurgent trenches, which in spots had been pushed up close to the enemy's works; the constant "ping" of the Spanish Mauser bullet and the occasional crash and explosion of a shell during these expeditions; the putting, July 29th, of two of Battery A's guns in two insurgent embrasures not far from the beach; the failure of the revolutionists to hold our right that and the succeeding night, and the splendid, but missed, opportunity to drive our weak advanced lines into the sea; the bringing forward of two of Battery B's guns, July 31st, and the placing of them and the two guns of Battery A in new positions about two hundred yards in front of our first position; the vigorous

night attack of the Spanish with cannon and small arm, lasting for two hours and forty minutes, on the night of the 31st, during which our four guns fired nearly two hundred rounds mostly of shrapnel at point blank range; the uncertainty in the darkness of the Spanish movements and intentions; the terror in the camp for fear that the stories brought back by the first few stampeded soldiers were correct and that the troops had been wiped out; the rushing forward of reinforcements; the stretchers coming back with the dead and wounded; the renewal of the attack nearly every night for a week, the Utah troops being the only troops present in every engagement; the extension of our lines to our right so as to include in our front a strong Spanish block house known as No. 14; the whole country flooded with rain, which fell almost incessantly, our trenches being ditches and our guns standing in a foot of water; the order for the combined naval and army attack, August 13th; the construction of emplacements for all of our other guns and the moving of both batteries forward on the 13th; the grand and impressive moving out of Dewey's ships; the first gun from the *Olympia*, followed by rapid firing from other ships and from our own guns; the splendid marksmanship of our gunners, who, at one thousand and fifty yards on the left knocked blocks from the solid wall of Fort St. Anthony or sand bags from the earth-works near by, at every shot, and who, on the right, destroyed block house No. 14 in a dozen shots; the attack of the infantry; the feeble response of the enemy, driven out by the artillery fire; the raising of our flag on St. Anthony at 11:10 a. m.; the vigorous scrap on the right of the line—the complete capture; the surrender of the Spaniards, including a company of palace guards, with medieval uniforms and battle axes; the quartering of the American troops in Spanish barracks and houses; the luck of the Utah troops in getting into a commodious barrack; the praises of all of the work of the Utah batteries; the general consensus of opinion that of all the troops engaged none had done better nor so much work as our own organizations; the arrival of the recruits; the occasional call to arms to quell a rumored outbreak by the *insurrectos*; the hum-drum of barrack life; the desire to get home; the uncertainty of the future caused by the rumors that five thousand more soldiers and two battle ships were on their way here—such is the story of our



service, told in headlines, as a newspaper man would say. The record is an honorable and a prominent one.

No citizen of Utah need hesitate to investigate the part of the Utah boys in the campaign against Manila, nor will he have occasion to blush when he learns it in detail.

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### DUTY.

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#### SELECTED.

There's a pathway through life with a stern-sounding name,  
And some tread it bravely to honor and fame,  
And some tread it bravely wherever it goes,  
Unmindful of thorns, in the hope of a rose.

And sometimes this path through the wilderness leads,  
Where the foot of the wayfarer winces and bleeds,  
And sometimes it climbs to the summits of snow,  
While sunshine lies warm in the valleys below.

But this thing is certain—who follows the track  
That Duty has marked for him, ne'er looking back,  
Who takes to it, sticks to it, sunshine or shade,  
Shall never regret him the choice he has made.

For, though it be stony and though it be steep,  
It groweth a flower whoso findeth may keep,  
And all who along it will faithfully wend,  
Shall light on this flower ere they come to the end.

Its name is True Happiness; blest is the lot  
Of him who fares on till he comes to the spot  
Where, blushing, it greets him; his effort is crowned  
With a flower that shall bloom for him all the year round.

# THE ICELAND REPUBLIC AND ITS LEGAL SYSTEM.

BY JOHN THORGEIRSON.

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It is a well known fact that in Iceland was a regularly established republican form of government, which existed from the latter part of the ninth century to 1270 A. D. There are at present several vellum manuscripts extant, which contain, at least in part, the laws of Iceland as a republic. The most important one of these is a book of tanned calf-skin called *Konungsbok* (the King's Book), which is in the Royal Library of Denmark. It was presented to King Frederik III, in the year 1656, by Brynjolf Sveinsson, who was then bishop of Iceland. The book is thirteen and one-half inches long, nine and one-fourth inches broad, and has one hundred and eighty-six pages.

According to the investigation of the most reliable antiquarians it appears to have been written about the middle of the thirteenth century. It is well preserved, and the leaves are yet white and glossy.

Dr. William Finsen, one of the leading Icelandic archæologists and barristers, issued some time ago an accurate and critical edition of this valuable work. It is in two volumes and is divided into fifteen parts or divisions. First is the ecclesiastical law, which takes up eighteen pages of the vellum; second, rules of order, which occupies forty-two pages; third, military and criminal law, sixteen pages; fourth, on weights and measures, comparative value of gold, silver, etc., seven pages; fifth, the authority and

duties of the president, two pages; sixth, the power and duties of congress (*Althing*), thirteen pages; seventh, laws of inheritance and family rights, twelve pages; eighth, law regarding the providing for the poor and indigent, eleven pages; ninth, law regarding engagements, marriages, etc., twenty-eight pages; tenth, regarding real estate, etc., thirty-three pages; eleventh, on rents, eleven pages; twelfth, on legal proceedings, etc., fourteen pages; thirteenth, on the civil division of the land, four pages; and fifteenth, on miscellaneous formulas and laws, consisting of fifteen pages, which completes the vellum King's Book.

It was in the year 874 A. D. that Ingolf, the first settler in Iceland, arrived, and during the sixty years following the emigration was so heavy that it is regarded that at the end of that period Iceland had as great a population as she has ever had, it being estimated that about that time the inhabitants numbered no less than one hundred and fifty thousand.

Prior to 927 the civil affairs of the land were in a very unsettled condition, yet judiciary districts had been established here and there by those who resided in different localities. It was in the year 924 that a man by the name of Ulfjot was selected and sent to Norway, by the assistance of the best legal lights in that country, to draft a brief code of laws for the purpose of establishing Iceland on a firm basis as an independent republic. Having spent three years at this, Ulfjot came back. Then a man by the name of Grimm was sent out to select a suitable place to hold the national congress; he chose the world-famous place, Logberg, by the river Oxara, where the leading men of the land met in a council in the summer of 927 A. D., and adopted the law that Ulfjot brought, honoring him by unanimously electing him the first president of the Icelandic Republic. How much of this first law is preserved is unknown with the exception of the official oath and a few other unimportant matters which are preserved in the Sagas. The majority of the inhabitants were of the Asa faith. The administration of the oath was as follows: The man who was to take the oath was required to take two witnesses with him and go up to the altar and there take a gold ring that must not weigh less than two ounces, and was provided and placed on the altar for that purpose. It had first to be dipped into the warm blood of an ox.

Putting it on his hand, he said, "I call so and so as the first witness, and so and so as the other witness, that I perform an oath by this ring, a lawful oath, so help me Freyr, Njordur and the almighty god, that I will so prosecute, defend, testify or render judgment, as I know to be the most right, the most truthful and in the nearest conformity to the law. And to do according to law every and all legal duties that will be required of me to do, while I am at this court."

In connection with this I wish to explain that this almighty god spoken of in the oath was Odin, and the other two were also among the chiefest of the Norse—Icelandic gods. It is also worth mentioning that in those heathen times, and according to the heathen law, perjury, murder, and taking a woman by force, were such gross crimes, that those committing them could not be ransomed. Any man found guilty of any of those crimes forfeited his life, and his property was confiscated by the state; a portion of the property was however used to pay damages to the wronged one, and the heirs of the guilty party lost all their natural rights.

At the session of the first national congress, a general as well as local form of government was adopted for the whole land but it was not till about A. D. 960 that the organization was completed, when the whole land was divided into thirty-nine chieftainships. Three chieftainships formed one judicial district. Three judicial districts formed one judicial quarter, except in the northern quarter, where there were four. Each quarter was entitled to twelve representatives to the national congress, each of them selecting two counselors, whose duty it was to assist the representatives. These counselors had the right to discuss and debate in congress, but could not vote. The place where the assembly met was in the open air. In the plain Thingvoll three benches were put up in a hollow square. On the middle bench the people's representatives sat, while the two counselors of each sat one on the front bench in the front of his master, and the other behind. Each new law had to be read aloud before all present for three successive years in congress (*Althing*), and if during that time no successful objection was made thereto, it became a statutory law. Any one present had a right to make objection to the new law (*nymaki*), and any objection or anything of that kind must be taken

notice of no matter though the objector was not a member of congress. The president of the Icelandic Republic presided in the *Althing* like the vice-president of the United States does in the senate. During the earlier years of the republic, it appears that a two-thirds majority was required to carry a measure, but in later years a majority was sufficient, no matter how small. The place itself where the *Althing* (the national congress) met was called Lawyard. The number of men that had a seat there were forty-eight representatives, ninety-six counselors and the president. But after A. D. 1000, when Christianity was lawfully established as the national faith, the two bishops had their seat also, which made the number altogether one hundred and forty-seven. *Althing* met every year in the month of June, and was about two weeks, or hardly that long, in a session. Going home, the representatives and their counselors were required by law to hold meetings in every specified locality, and read to the people all new laws and amendments to laws that were passed at that session of *Althing*.

To more fully explain how the legislative system was worked I shall have to cite the passing of a few important statutes. It was but shortly after the establishment of the *Althing* that it was noticed through the movements of the sun that a year of three hundred and sixty-four days was too short. To regulate this a man by the name of Thorstein Surt—it is not said whether he was a member of congress or not—proposed to add one week to the summer every seventh year, which was unanimously passed.

The most remarkable case of law making was in the year 1000, when Christianity was established by law as the national religion. It was during the session of the *Althing* the year before that Hjalti Skeggason, one of the foremost men in the land, was found guilty of blasphemy against the gods, due to some cause not recorded. He said:

"To fear the gods I folly see—  
Freya appears a wretch to me."

Freya was the goddess of marriage and one which was highly adored; and for making such a remark about her he was exiled. Hjalti went to Norway that fall and went to King Olaf Triggvason, who was a very zealous Christian. Hjalti was baptized the next

spring into the Christian church, and was sent by King Olaf as a missionary to Iceland.

Among the early settlers in Iceland were not a few who came from the British Isles, who had been reared in the Christian faith. But it appears that the majority of settlers were heathens, or rather of the Asa faith. All those in authority seem to have belonged to the latter class. Hjalti came to Thingvoll while *Althing* was in session, and got permission to deliver a sermon at Logberg. Every year a vast number of men and women were present during the session of *Althing*, and this time was no exception. Hjalti's sermon put a new life into those who had been reared in the Christian faith, which caused them to rebel and secede from the heathens, and elect a man by the name of Hall for their president. He was a close relative to Duke Rollo, the founder of Normandy. All the men were armed, but no fighting was done. On being elected by the adherents to Christianity, President Hall called his people together and required from their hands unlimited authority to act in their behalf, and made them, by a most sacred oath, obligate themselves to be satisfied with whatever he saw fit to do, regarding this most important question. This being done, he went to the real president, whose name was Thorgeir, and resigned his authority to him. This being done, President Thorgeir went to his booth and forbid any one to disturb him for a day and a night. On the morning of June 24th he called the people together, explaining to them the great national difficulty that confronted them, saying, among other things, "If we are not all governed by the same law our peace, security and freedom are gone, for which our fathers and mothers left their native lands, and came here to establish." He reminded them that the disunion of the peoples of Norway, Denmark, Sweden and England, paved the way for absolute monarchy and thralldom. "To avoid this, here in this land," he said, "we must all be governed by the same law, and the same men. I therefore, for the security of our freedom, national unity and independence, advise that we adopt Christianity to be our national faith, cease worshiping idols and offering sacrifices to them, and we each and every one of us, young and old, men and women, be baptized into the Christian faith."

Having before he began his speech secured the promise of

the assemblage to abide by his decision, and being sustained in his opinion by the majority of the congressmen, as well as many of the leading men of the land, Christianity was then and there adopted by law, and made the national faith of the Icelandic Republic. So much at the present in regard to the legislative system. I shall now proceed to give a brief account of the judicial one.

As before stated, about 960 A. D., the land was divided into regular judicial districts; the chief divisions being four quarters, respectively called the southern, western, northern, and eastern quarters. Each quarter again was divided into three judicial districts, except the northern one, which, due to geographical condition and the wishes of its inhabitants, was divided into four; each of those consisting of three chieftainships. One of the duties of the chieftains was by and with the consent of the people of their respective districts to select twelve jurors; the whole number being according to law thirty-six. The verdict of a majority was a legal decision. From those courts appeals could be made to the quarter courts, where were also thirty-six jurors or *domsnefud*—doom-namers—as they were called. The law also provided that a preliminary hearing could be had in every locality; and to secure which the party aggrieved had a right to call together, without any previous notice, a committee of five, nine or twelve men in his immediate neighborhood; a decision by whom, in many cases, according to the law, could be final.

Besides those districts and quarter courts, it was also provided by law that at Thingvoll, where the national congress met, four courts, also called quarter courts, were established, which were both courts of appeal, and where such cases should be tried when the parties to the suit resided in two or more judicial quarters. How the jurors for those courts were selected, and how many it took to constitute the court is not agreed upon by those who have written about the subject. Dr. Konrad Mauree says thirty-six; Dr. William Finsen claims it was only nine. According to the meagre account given in Kings Book and the Sagas, it seems that thirty-six was the right number, nine from each quarter; and that there were certain places and probably certain days appointed for

the different quarter courts to be held; but the same thirty-six men served as jurors in all places and in all cases.

It was in the year 1005 that through the subtilty and trickery of the lawyers, several important cases could not be settled, which came near causing bloodshed and anarchy. The greatest barrister and legislator in the republic at that time was a man named Nial Thorgeirson, who doubtless was one of the people's representatives. When the *Althing* met the next summer, there was a good deal of discontent among those who the year previous could not get their rights because of the alleged defects of the judicial system; and that discontent came near resulting in a general uproar and lawlessness. Several of the more cool-headed ones went to Nial to confer with him, and seek his advice, saying that lawlessness would be unavoidable if some remedy could not be provided. A great many did not lay their grievances before the courts, saying it was useless, as the only way to settle one's difficulties would be by force of arms. The account of this is recorded in the 97th chapter of the Saga of Nial Thorgeirson, where he is represented as saying of the proposition of resorting to arms: "That must not be done, and it is unbecoming not to have laws in the land. Yet you have considerable cause to be discontented, and the responsibility is with us who know the law, and are the makers thereof. Hence my advice is that we, the law-makers, come together and see what can be done."

They then went to the law-yard. Nial addressed himself to Skapti Thoroddson, who at that time was the president, and the members of congress, saying: "I wish to call your attention to the fact that our judiciary affairs are getting to be in a dreadful shape; if we shall bring our cases into the quarter courts, and through chicanery a decision is impossible, to me it seems the best plan that a fifth court be established, where those cases that can not be brought to a finish in the quarter courts, can be heard, and a decision rendered."

Says Skapti: "How are you going to get officers to sit in that court, seeing that already three dozen jurymen have been selected out of each quarter of the land to sit in the quarter courts?"

"I see how that can be done," says Nial, "select the best men



out of each quarter, allowing them to join any district that suits them."

"That suits me," says Skapti, "but what cases are to be tried at that court?"

"Disturbances and disorder at the law-yard shall be tried there. All perjury and false charges. All the cases that cannot be brought to an end in the quarter courts, and all bribes, whether paid or received. In this court shall be all the strongest oaths, and two men as vouchers to follow every oath who shall on their honor guarantee the truthfulness of the swearer. Every case shall be handled here as in the quarter courts, with the exception that there shall be forty-eight jurors in the fifth court. Of those, the plaintiff shall withdraw, or object to, six, and the defendant the other six. If the defendant does not withdraw any, then the prosecutor or plaintiff shall withdraw twelve; but if he does not withdraw any, then the case shall be lost; as the number of the jurors shall not be more than thirty-six. It shall belong to congress to decide what is a law, as also to grant special privileges or exceptions. But if a man who is personally interested in the case there under consideration, regards his right infringed upon by this granting of special privileges or exceptions, he shall have the right to make a lawful objection before the congress, and then such privilege or exception shall be void."

President Skapti Thoroddson then laid this proposition before congress, and it was carried. This took place in the year 1006 A. D. In the fifth court, as well as in others, a simple majority no matter how small, ruled. One of the chief causes that cases could not be settled in the quarter courts, was a tie which some lawyers and influential men caused by money and trickery.

According to law the plaintiff or prosecutor was first, the person injured, then his or her nearest relatives; then the chieftain (*Godi*) of the district where the person injured resided.

In the earliest part of the republic, women were lawful prosecutors as well as men; but on one occasion in an important suit where women were prosecutors, the prosecution was so weak, that injustice prevailed. Next year it was made a law that women should not be acknowledged legal prosecutors, but they could select a man to represent their interest at law; but if they

did not avail themselves of these privileges, it was the duty of the chieftain of that district where the wronged woman resided, to see to it that her legal interest was duly represented. The right for the parties to a suit, to settle it between themselves in a friendly manner, was reserved by law except in case of murder, perjury, rape, and suchlike crimes.

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NATURE.

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I heard a voice, as 'twere of one cast down  
By bitter agony,—and thus he spake:—  
“I do impeach thee, Nature! that thou hast  
In causeless malice made me woe-begone.  
Thou gavest mind to torture me;—the hopes,  
By thee first taught to bloom, bloom'd but to fade;  
The feelings that, like honey in the flower,  
Imparted to my heart its fragrance, turn  
To bitterness;—and, haply to keep pace  
With this vile sinking of my nobler part,  
My very energies of limb decay,  
And sadder—feebler than my fellow-men —  
I grope my way through life,—a friendless ghost,  
That sits on graves, or stalks among the tombs.  
Therefore, my voice is raised—I stand erect—  
And ere I die, I do impeach thee, Nature.”

He spoke, and there was silence. Then I heard  
The merry voices of ten thousand birds  
Who sang their morning pæans to the sun;  
And through the forest glades the deer awoke,  
And shook the dew drops from their antler'd brows;  
And glorious flowers upon the mountain side  
Drank in the day-light; and in silver streams  
Gold-mantled fish went darting everywhere;  
The mighty ocean murmur'd as a child  
Its mother lulls to rest; the skies look'd down  
In blue serenity, as if they smiled;—  
And to the dark impeachment of that man  
No other answer mighty Nature made.

HENRY G. BELL.

# ORIENTAL RELIGIOUS FAITHS.

## III.

### HINDUISM.

BY SWAMI VIVEKANANDA

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*(From the daily reports of the Parliament of Religions.)*

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The Hindus have received their religion through their revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to speak of a book without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual law discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so with the laws that govern the spiritual world. The moral, ethical and spiritual relations between soul and souls and between individual spirits and the Father of all spirits were there before their discovery and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honor them as perfected beings, and I am glad to know that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all. Then if there was a time when nothing existed, where was all this

manifested energy? Some say it was in a potential form in God. But then God is sometimes potential sometimes kinetic, which would make him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation. If I may be allowed to apply a simile, creation and creator are two lives, without beginning and without end, running parallel to each other, and God is power, an ever-active providence, under whose power systems after systems are being evolved out of chaos—made to run for a time and again destroyed. This is what the Hindu boy repeats every day with his guru: "The sun and the moon, the Lord created after other suns and moons." And this agrees with science.

Here I stand, and if I shut my eyes and try to conceive my existence, I, I, I—what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare "No," I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fail, still I will go on living, and also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution. If, then, the soul was created it must die. Therefore it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigor, and with all wants supplied. Others are born miserable; some are without hands or feet, some idiots, and only drag on a miserable existence. Why, if they are all created, does a just and merciful God create one happy and the other unhappy—why is he so partial? Nor would it mend matters in the least by holding that those who are miserable in this life will be perfect in a future. Why should a man be miserable here in the reign of a just and merciful God? In the second place, it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Are not all the tendencies of the mind and those of the body answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind, the other that of matter. If matter and its transformation answer

for all that we have, there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable, a spiritual monism is certainly logical and no less desirable, but neither of these is necessary here.

We cannot deny that bodies inherit certain tendencies from heredity, but these tendencies only mean the secular configuration, through which a peculiar mind alone can act in a peculiar way. The cause of these peculiar tendencies in that soul have been caused by his past actions, and a soul with a certain tendency would go and take birth in a body which is the fittest instrument of the display of that tendency by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new born soul—and they were not got in this present life; therefore they must have come down from past lives.

But there is another suggestion; taking all these for granted, how is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact no words of my mother tongue are present in my consciousness, but let me try to bring them up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle and they will come up and you will be conscious.

This is the direct and demonstrated evidence. Verification is the perfect proof of a theory, and here is the challenge thrown to the world by the Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up—try it and you will get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit. Him the sword cannot pierce; him the fire cannot burn; him the water cannot melt; him the air cannot dry. And that every soul is a circle whose surface is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor is the soul bound by the condition of matter. In its very essence it is free, unbounded, holy, pure and perfect. ;But somehow it has

got itself bound down by matter, and thinks itself as matter. Why should the free, perfect and pure being be under the thralldom of matter, is the next question. How can the perfect be deluded into the belief that he is imperfect, is the question. We have been told that the Hindus shirk the question and say that no such question can be there, and some thinkers want to answer it by the posing of one or more quasi perfect beings, and big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How the perfect becomes the quasi perfect; how can the pure, the absolute, change even a microscopic particle of its nature? But the Hindu is more sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion. And his answer is, I do not know. I do not know how the perfect being, the soul, came to think itself as imperfect, as joined to and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks himself as the body. We do not attempt to explain why I am in this body. The answer that it is the will of God is no explanation. It is nothing more than what they say themselves: "We do not know."

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present is determined by our past actions, and the future will be by the present; thus it will go on evolving up or reverting back from birth to birth and death to death.

But here is another question; is man a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effects—a little moth placed under the wheel causation, which rolls on crushing everything in its way, and waits not for the widow's tears or the orphan's cry? The heart sinks at the idea, yet this is the law of nature. "Is there no hope?" "Is there no escape?" was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the

world: "Hear ye children of immortal bliss, even ye that reside in higher spheres. I have found the Ancient One, who is beyond all darkness, all delusion, and knowing him alone you shall be saved from death over again. Children of immortal bliss, what a sweet what a hopeful name!" Allow me to call you, brethren, by that sweet name, heirs of immortal bliss—yea, the Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings, ye are divinities on earth. Sinners? It is a sin to call a man so; it is a standing libel on human nature. Come up! oh, live and shake off the delusion that you are sheep; you are souls immortal, spirits free and blest and eternal; ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter.

Thus it is that the Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all these laws, in and through every particle of matter and force, stands one through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. And what is his nature?

He is everywhere the pure and formless one. The Almighty and All-merciful. "Thou art our father, thou art our mother; thou art our beloved friend; thou art the source of all strength; give us strength. Thou art he that bearest the burdens of the universe: help me bear the little burden of this life." Thus sang the Rishis of the Veda; and how to worship him—through love. "He is to be worshiped as one beloved," "dearer than everything in this and the next life."

This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth.

He taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world—his heart to God and his hands to work. It is good to love God for hope of reward in this or the next world, but it is better to love Him for love's sake, and the prayer goes: "Lord, I do not want wealth, nor children, nor learning. If it be thy will I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward—unselfishly

love for love's sake." One of the disciples of Krishna, the then emperor of India, was driven from his throne by his enemies, and had to take shelter in the forest in the Himalayas with his queen, and there one day the queen was asking him how it was that he, the most virtuous of men, should suffer so much misery; and Yuohistera answered: "Behold, my queen, the Himalayas, how beautiful they are; I love them. They do not give me anything, but my nature is to love the grand, the beautiful, and therefore I love them. Similarly, I love the Lord. He is the source of all beauty, all sublimity. He is the only object to be loved; my nature is to love him, and therefore I love. I do not pray for anything; I do not ask for anything. Let him place me wherever he likes. I must love him for love's sake. I cannot trade in love."

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is therefore Mukto—freedom, freedom from the bonds of imperfection, freedom from death and misery.

And this bondage can only fall off through the mercy of God, and this mercy comes on the pure, so purity is the condition of his mercy. How that mercy acts: he reveals himself to the pure heart, and the pure and stainless man sees God, yea even in this life, and then, and then only, all the crookedness of the heart is made straight. Then all doubt ceases. He is no more the freak of a terrible law of causation. This is the very center, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories—if there are existences beyond ordinary sensual existences, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful, universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives about the soul, about God, is, "I have seen the soul; I have seen God." And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing; not in believing, but in being and becoming.

So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God; and



this reaching God, seeing God, being perfect, even as the father in heaven is perfect, constitutes the religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure, God, and enjoys the bliss with God. So far all the Hindus are agreed. This is the common religion of all the sects of India; but then the question comes, perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It cannot be an individual. And so when a soul becomes perfect and absolute, it must become one with Brahma, and he would only realize the Lord as the perfection, the reality, of his own nature and existence, the existence absolute, knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality, as becoming a stock or a stone. "He jests at scars that never felt a wound."

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, so three, four, five; and the aim, the ultimate of happiness would be reached when it would become a universal consciousness. Therefore, to gain this infinite universal individuality, this miserable little prison individuality must go. Then alone can death cease when I am one with life; then alone can misery cease when I am one with happiness itself; then alone can all errors cease when I am one with knowledge itself; and it is the necessary scientific conclusion; science has proved that physical individuality is a delusion, that really my body is one little continuously changing body, in an unbroken ocean of matter, and the Adwaitan is the necessary conclusion with my other counterpart, mind.

Science is nothing but the finding of unity, and as any science can reach the perfect unity, it would stop from further progress, because it would reach the goal, thus chemistry cannot progress farther, when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfill its services in discovering one energy of which all the others are but the manifestations, and the science of religion became perfect when it discovered Him who is the one life in a universe of

death; Him who is the constant basis of an everchanging world; One who is the only soul of which all other souls are but delusive manifestations. Thus was it, through multiplicity and duality, the ultimate unit was reached, and religion can go no farther, and this is the goal of all, again and again, science after science, again and again.

And all science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science of to-day, and he is only glad that what he had cherished in his bosom for ages is going to be taught in some forcible language, and with further light by the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant. On the very outset, I may tell you that there is no polytheism in India. In every temple, if one stands by and listens, he will find the worshipers applying all the attributes of God, including omnipresence, to these images. It is not polytheism, neither would the name heathenism answer our question. "The rose called by any other name would smell as sweet." Names are not explanations.

I remember, when a boy, a Christian man was preaching to a crowd in India. Among other sweet things he was telling the people that if he gave a blow to their idol with his stick what could it do? One of his hearers sharply answered, "If I abuse your God what can he do?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," said the villager.

The tree is known by its fruits; and when I have seen amongst them that are called idolatrous men, the like of whom in morality and spirituality and love, I have never seen anywhere, I stop and ask myself, Can sin beget holiness?

Superstition is the enemy of man, bigotry worse. Why does a Christian go to church, why is the cross holy, why is the face turned toward the sky in prayer? Why are there so many images in the Catholic church, why are there so many images in the minds of Protestants, when they pray? My brethren, we can no more think about anything without a material image than it is profitable for us to live without breathing. And by the law of association the material image calls the mental idol up, and vice versa. Omnip-

otent to almost the whole world means nothing. Has God superficial area? if not, when we repeat the word we think of the extended earth; that is all.

As we find that somehow, by the laws of our constitution, we have got to associate our ideas of infinity with the ideal of a blue sky, or a sea—the omnipresence covering the idea of holiness with an idol of a church or mosque, or a cross—so the Hindus have associated the ideas of holiness, purity, truth, omnipresence, and all other ideas with different images and forms. But with this difference: upon certain actions some are drawn their whole lives to their idol of a church and never rise higher, because with them a religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindus is centered in realization. Man is to become divine, realizing the divine, and, therefore, idol or temple or church or books, are only the supports, the helps of his spiritual childhood, but on and on he must progress.

He must not stop anywhere; “external worship, material worship,” says the Vedas “is the lowest stage; struggling to rise higher, mental prayer is the next stage; but the highest stage is when the Lord has been realized.” Mark the same earnest man who was kneeling before the idol tell you hereafter of struggles, “Him the sun cannot express, nor the moon nor the stars, the lightning cannot express him, nor what we speak of fire; through him they all shine.” But with this difference, he does not abuse the images or call it sin. He recognizes in it a necessary stage of his life. “The child is father of the man.” Would it be right for the old man to say that childhood is a sin or youth a sin? Nor is it compulsory in Hinduism.

But if a man can realize his divine nature with the help of an image, would it be right to call it a sin? Nor even when he has passed that stage that he should call it an error. To the Hindu man is not traveling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetichism to the highest absolutism means so many attempts of the human soul to grasp and realize the Infinite, determined by the conditions of its birth, and associations, and each of these mark a stage of progress, and every soul is a child-eagle soaring

higher and higher; gathering more and more strength till it reaches the glorious sun.

Unity in variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down a certain amount of fixed dogma, and tries to force the whole society through it. They lay down for society one coat which must fit Jack and Job and Henry, all alike. If it does not fit John or Henry they must go without a coat to cover the body. They have discovered that the absolute can only be realized or thought of or stated through the relative, and the image, cross or crescent are simply so many centers—so many pegs to help the spiritual idea on. It is not that this help is necessary for everyone, but for many, and those that do not need it have no right to say that it is wrong.

One thing I must tell you. Idolatry in India does not mean a horror. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp higher spiritual truths. The Hindus have their own faults, they sometimes have their exceptions; but mark this: it is always punishing their own bodies and never to cut the throats of their neighbors. If the Hindu fanatic burns himself on the pyre, he never lights the fire of inquisition; and even this cannot be laid at the door of religion any more than the burning of witches can be laid at the door of Christianity.

To the Hindu, then, the whole world of religions is only a traveling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an effort at evolving a God out of the material man; and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

It is the same light coming through different colors. And these little variations are necessary for that adaptation. But in the heart of everything the same truth reigns; the Lord has declared to the Hindu in his incarnation as Krishna, "I am in every religion as the thread through a string of pearls. And whenever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know 'ye that I am there." And

what was the result? Through the whole order of Sanscrit philosophy, I challenge anybody to find such expression as that the Hindu only will be saved and not others. Says Vyas, "We find perfect men even beyond the pale of our caste and creed." One thing more. How can, then, the Hindu whose whole idea centers in God believe in the Buddhist who is agnostic, or the Jain who is atheist?

The Buddhists do not depend upon God; but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father. This, brethren, is a short sketch of the ideas of the Hindus. The Hindu might have failed to carry out all his plans, but if there is to be ever a universal religion, it must be one which would hold no location in place or time, which would be infinite like the God it would preach, whose sun shines upon the followers of Krishna or Christ; saint or sinner alike which would not be the Brahman or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity would embrace in its infinite arms and formulate a place for every human being, from the lowest groveling man who is scarcely removed in intellectuality from the brute, to the highest mind, towering almost above humanity, and who makes society stand in awe and doubt his human nature.

# EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

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[In our prospectus for Volume II, attention was called to the fact that nothing could be more important to the young men of the Church than to be familiar with the original sources of our Church history, and that of those original sources none, perhaps, were of more importance than a series of eight letters written by Oliver Cowdery to W. W. Phelps, in 1834, and published by the latter in the *Saints' Messenger and Advocate*, at Kirtland, Ohio; and some years later in the *Times and Seasons*.

The letters were written in response to some questions submitted to Oliver Cowdery by Elder Phelps, and this accounts for the form of some parts of these communications.

We precede the letters of Elder Cowdery by one from the pen of the Prophet Joseph, in which he himself states the time and place of his birth, and refutes some of the slanders that were circulated about his early life.

In concluding this note we wish to express the belief that our young men, if they will peruse these letters with care, will find them of intense interest, and from them receive much enlightenment concerning the coming forth of the work of the Lord in the last days.—*Editors*.]

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## A LETTER FROM JOSEPH SMITH TO OLIVER COWDERY.

DEAR BROTHER:—

Having learned from the first number of the *Messenger and Advocate*, that you were not only about to "give a history of the

rise and progress of the Church of the Latter-day Saints;" but, that said history would necessarily embrace my life and character, I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of those principles which I have held forth to the world, profess a personal acquaintance with me, though when in my presence, represent me to be another person in age, education, and statue, from what I am.

I was born (according to the record of the same, kept by my parents) in the town of Sharon, Windsor County, Vermont, on the 23rd of December, 1805.

At the age of ten my father's family removed to Palmyra, New York, where, and in the vicinity of which, I lived, or, made it my place of residence, until I was twenty-one; the latter part in the town of Manchester.

During this time, as is common to most, or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark that, though as I have said above, "as is common to most, or all youths, I fell into many vices and follies," I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and trifling conversation and more particularly, as I often acted in violation of those holy precepts which I knew came from God. But as the "Articles and Covenants," of this Church are plain upon this particular point, I do not deem it important to proceed further. I only add, that I do not, nor never have, pretended to be any other than a man "subject to passion," and liable, without the assisting grace of the Savior, to deviate

from that perfect path in which all men are commanded to walk.\*

By giving the above a place in your valuable paper, you will confer a lasting favor upon myself, as an individual, and, as I humbly hope, subserve the cause of righteousness.

I am, with feelings of esteem, your fellow laborer in the Gospel of our Lord,

JOSEPH SMITH.

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O. COWDERY'S LETTERS TO W. W. PHELPS.

LETTER I.

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NORTH, MEDINA Co., OHIO,  
Sabbath evening, September 7, 1834.

DEAR BROTHER:—

Before leaving home I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the Gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant may learn something more particular upon the rise of this Church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the

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\*Of the youthful follies which the prophet here confesses, George Q. Cannon, in his "Life of Joseph Smith," says: "His quick conscience was apt to exaggerate every youthful foible, and he regarded many of his acts of thoughtlessness as offenses at which the heavens must frown.

\* \* \* Despite his own self-accusation the answer to his prayer proves that his probationary period had been passed satisfactorily to the heavens, and that he was still unstained by any dark offense."



happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed into that, to us, boundless ocean, eternity ! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return ! Whether it has been well improved or not; whether the principle emanating from him who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled; it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and time its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end.

On Friday, the 5th, in company with our brother Joseph Smith, Jr., I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure for the Gospel's sake since 1828, with this brother. Our road has frequently been spread with the "fowler's snare;" and our persons sought with the eagerness of the savage's ferocity for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves. This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men with this, our brother, but I have seen the fruit of perseverance in proclaiming the everlasting Gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is,

that from his hand I received baptism, by the direction of the angel of God—the first received into this Church in this day.

Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna County, Pennsylvania. On Monday the 6th, I assisted him in arranging some business of a temporal nature and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, “Interpreters,” the history or record called the “Book of Mormon.”

To notice in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the Gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his Church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a “good conscience by the resurrection of Jesus Christ.”

After writing the account given of the Savior’s ministry to the remnant of the seed of Jacob upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might

be asked, have men authority to administer in the name of Christ, who deny revelations, when his testimony is no less than the spirit of prophecy? and his religion based, built and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever.

But, dear brother, think further, think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease.\*

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when night will close, and those who are found worthy will inherit that city where neither the light of the sun nor the moon will be necessary! "For the glory of God will lighten it, and the Lamb will be the light thereof."

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\* I will hereafter give you a full history of the rise of this Church up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall therefore leave the history of baptism, etc., till its proper place.

## THE JUSTIFICATION OF FAITH.

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BEING A REVIEW OF W. H. LAMASTER'S ARTICLE "WHAT  
AGNOSTICISM IS."

BY B. H. ROBERTS.

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Mr. W. H. Lamaster, of Indianapolis, Indiana, will be remembered by our readers as the author of an excellent article which appeared in Vol. I., of the ERA under the title "How do we Think," and also by his article in the December number, Vol. II., "What Agnosticism Is."

The gentleman seems to have been favorably impressed by the liberal spirit of the ERA in publishing in Vol. I., the series of articles "Religious Faiths," by writers who were not "Mormons," while the ERA is decidedly a Mormon publication; and since we were admitting to our pages the statements of religious faiths and systems other than our own, and that by writers of the respective faiths, he asked if there would be any objection to our publishing an article written by him on "What Agnosticism Is." To which we replied that we could see no reason why we should not publish the views of an agnostic as well as the statements of the various religious faiths; saying at the time, however, that we might "take the liberty to make some remarks by way of comment, tending to show how we who have been reared in the midst of such evidences of the existence of God and the verity of religion can never be influenced by agnosticism." Mr. Lamaster readily consented to this arrange-

ment, and hence the publication of his article and these remarks with reference to it.

The article in question states the negative creed—the position of the agnostic—admirably. It is temperate in spirit, and respectfully salutes its antagonist, Faith, with whom, nevertheless, it announces in quiet tones its intention to wage a warfare. Agnosticism, too, as Mr. Lamaster states it, is presented in the bewitching garb of humility. She comes modestly forward saying, in effect, “I don’t know; I don’t believe you know; or that anybody *can* know of the existence of God.”

It is because of these good qualities of the article that we believe it the more dangerous. The usual brutal tirade made by infidels against religion so offends the natural religious sentiment of the human mind that it at once repulses and destroys its own effectiveness because of its ribaldry and unnecessary blasphemy. But when Unbelief comes to us in a temperate spirit, respectfully states its case and modestly sets forth its doubts, it appeals to the Christian on his weakest side, and is likely to infuse doubt in the mind as to the very existence of God. It is for this reason that we think it necessary to point out what we regard as the unreasonableness of the agnostic’s position, and especially how there is absolutely no justifiable reason for doubt as to the existence of God so far as Latter-day Saints are concerned.

That we may have immediately before us the very heart of Mr. Lamaster’s article, we quote his definitions:

1. “An agnostic, as contradistinguished from a Greek gnostic—one who *knows*—is one who does *not* know.\*

2. “It (agnosticism) may be defined as a ‘theory of the unknowable which assumes its most definite form in the *denial of the possibility* of any knowledge of God.’ And so the agnostic may be said to be one who does not claim, or profess to know of the existence of a supreme being called God.

3. “Christianity, relying upon what it is pleased to call a divine revelation, says there is an infinite God, while agnosticism, having no other guide but reason, says, ‘I do not know.’ Hence upon the one hand

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\* Italics are mine. R.

we find the Christian professing to have a knowledge of the first and final causes of the universe, and particularly of this world and of the things in it; while upon the other is to be found the agnostic confessing his ignorance of all such things.

4. "It is to be conceded that it is among the possibilities of the human mind not only to conceive but also to believe; and yet it is not to be denied that there are also certain boundary lines within which it may both conceive and believe, and beyond them it cannot go. That being true might we not enquire, how is the human mind—it being finite—either to have a conception or a belief about things infinite? The human mind we know to be limited and consequently, as Sir William Hamilton says, it 'can know only the limited, and the conditionally limited.' Therefore as concerning things of the infinite (admitting there be an infinite) the human mind can have neither a conception nor a belief of any kind whatever.

5. "With what is called divine revelation agnosticism has nothing whatever to do except it be to attack after the most scientific methods the weakness of its very foundation stone. It must, therefore, as it does, dispute every claim that Christianity makes in favor of the doctrine of the divinity of the Jewish and Christian scriptures. Neither does it stop with these scriptures, but others, whether they be those of the Vedas or the Zend-Avesta, the Koran or the Book of Mormon, it weighs and measures in the scales of science, and one and all of them it pronounces to be the productions of finite men instead of an infinite God."

In these paragraphs we have before us the definition of an agnostic; of agnosticism; the position of the Christian is stated so far as his reliance upon divine revelation for his faith in the existence of God is concerned; the ability of the human mind, both to conceive and believe, within certain limits, is conceded. But owing to the finite power of the mind of man, *denial is made of his power to have a conception or a belief of any kind whatever concerning the infinite*; and, finally, the statement is made that agnosticism has nothing to do with what is called divine revelation except to attack its very foundation stone, and dispute, as it does, the claim of all alleged scriptures to divine authenticity, and pronounces them the productions of finite man.

We understand the only argument in Mr. Lamaster's paper to be: That as the mind of man is finite, he can neither conceive nor believe in the infinite; and therefore, man can neither conceive or

believe in God. In addition to this statement, substantially found in paragraph four, above quoted, it is urged again and again throughout the paper under consideration, as witness the following:

"It will not be denied that human beliefs as well as everything else about the human mind are relative. And if that be true, *how is finite man to have any conception of, much less any real foundation whatever for, a belief in the existence of an infinite God?*

"Mr. Herbert Spencer says that 'the infinite, the absolute, to be known at all must be classed,' and adds, for it even 'to be positively thought of, it must be thought of as such or such—as of this or that kind,' and then he inquires, 'Can it be like in kind to anything of which we have sensible experience?' and wisely answers, 'Obviously not.' We must, therefore, admit then *if there is an infinite God that we as finite beings can know nothing whatever of his existence.*

"As man is a finite being and limited in knowledge as well as he is in everything else, there will ever be something of which he can know nothing whatever. It must therefore be the infinite being, if any at all, who is able to understand and to know all things. The finite one being circumscribed and limited, his knowledge must necessarily be also circumscribed and limited, and therefore he is, his desires and ambitions to the contrary notwithstanding to know all things, an agnostic."

The reasonable, and, as we think, the effectual answer to all this would be: The Christian concedes that the human mind in its present state is limited in its knowledge, unable by its own powers to conceive or comprehend the infinite. Nor does any theology that we know anything about, Catholic, Protestant, or "Mormon" claim for man the ability to circumscribe God, that is, to comprehend him entirely. Though, speaking for "Mormon" theology, we would not like to say, as some Catholics do, as quoted by Mr. Lamaster, that "a God understood would be no God at all;" for "Mormonism" holds out the hope that the time will come when we shall know God, we mean in the sense of comprehending him; and the mere fact of man coming to such knowledge will not dethrone the Almighty. But to continue our comment on Mr. Lamaster's argument. We concede that the mind of man as to its knowledge in this state of existence is finite; unable clearly to comprehend the infinite. To the question of Zophar, the friend of Job—



"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" we would be compelled, perhaps, to answer in the negative. With Paul we would be obliged to exclaim—"How unsearchable are his judgments, and his ways past finding out!"

*But does all this make it impossible for God, the infinite, to reveal the fact of his existence?*

*Is it impossible for God to reveal to man the fact that Deity is infinite?*

*And although the mind of man is finite, does it follow that he cannot believe this truth which God reveals?*

*Is it necessarily a law of logic that man cannot have a rational faith in the existence, power, and infiniteness of any being or force unless it is a being or force that he can fully comprehend?*

The answer to these questions must be a negative; and if such would be a reasonable answer, then the difficulties suggested in Mr. Lamaster's argument are removed. The matter would stand thus: The finite mind of man cannot by searching find out God—"It must be," as Mr. Lamaster says "the infinite being, if any at all, who is able to understand and know all things." But that infinite Being, understanding all things, among them his own infiniteness, he certainly can, by revelation, make known his existence to man, and can reveal to him the fact that God—that is, that he himself, is infinite. And if such are the limits of man's understanding that the quality of infiniteness is vague and somewhat beyond the power of his mind to grasp, he can at least believe in the fact which God, the Infinite, reveals to him. And a little reflection upon this phase of the subject will convince one that not only is it possible to believe in the existence of facts which the mind does not fully comprehend, but it is quite common for us to do so. The child in this way accepts the statements of the parent through quite a number of the years of its experience. In like manner the pupil accepts the statements of his teacher, and is gradually led along the pathway of knowledge. And why in like manner should not men and women who, after all, are but "children of a larger growth," accept the statements of God's revelations to the effect

that there is "a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth and all things that are in them" ?

At the last analysis, then, the whole matter resolves itself into the question—has God by revelation made his existence known to man? Has he by revelation made known the fact that he is infinite? The traditions of humanity answer yes; the revelations of God in the Jewish scriptures answer yes. The works and laws of nature, too, bear strong, corroborative testimony to the affirmation of both tradition and revelation.

The agnostic, however, will set all this aside and say the evidence for the alleged fact is not sufficient to warrant a positive conclusion, and he refuses to accept probability as a sufficient basis for action in the matter of obeying the gospel. This attitude of the agnostic opens a large field for investigation and for discussion, but one, of course, altogether beyond anything contemplated in this article. All we promised to ourselves in this paper was merely to point out the inconsistency of the agnostic's chief argument based upon the inability of the finite to comprehend the infinite; and to show if we could that, to say the least, it is a remarkable conclusion the agnostic arrives at when he says from his premises that "*if there is an infinite God . . . we as finite beings can know nothing whatever of his existence!*"

If we have made the unreasonableness of this conclusion clear, we have well nigh reached the limit of the task proposed to ourselves. We would only say in addition that to the testimony of the universal traditions of mankind for the existence of God; to the testimony of the revelations of the Jewish scriptures for the same great truths; to the corroborative testimony of the works of nature—Mormons add the testimony of the Nephite scriptures, the Book of Mormon, a whole volume of revelation, from which the testimonies of the prophets and seers of sleeping nations speak to the men of this generation; testifying to the existence of God; declaring that he is infinite and eternal and the creator of the heavens and the earth. Nor do the witnesses which the Mormons have end even here; for to a prophet in this generation, so Mormons believe, God has revealed himself. Joseph Smith, a holy Prophet, the Lord's mouth-piece to the world in this new dispensation of

the gospel—stood in the presence of God and conversed with him as a man may speak with his friend; and he came from the excellence of God's presence with a message to the world, which message is the fullness of the gospel of Jesus Christ, including divine authority to administer the ordinances of the gospel.

This last witness for God we have within our reach. If we did not know him personally many of our fathers and friends did; so that we have his pretensions to having received a divine revelation from God within our reach for investigation, for analysis. His life is one with which we may be well acquainted, and we may know whether or not it was consistent with the claims he makes.

When it is remembered, then, that in addition to all the testimony that Christianity at large has the Latter-day Saints add the testimony of many of the prophets who lived in America from the most ancient times; and to that the testimony of righteous men who live in their own day, it will be readily observed that they have double the evidence for the existence of God that the so-called Christian world has, and hence, as we believe, a more profound faith in his existence—and hence also less cause for agnosticism or unbelief.

Moreover, Joseph Smith held out the encouragement to all men that by compliance with the will of God, they too, as well as himself, might learn from the same divine source the knowledge of God for themselves. Hence the matter of having faith in the existence of God, and somewhat of a knowledge of his character and attributes, is placed upon a better foundation than mere probability by the servants of God; for not only did Joseph Smith place this matter upon a basis where men might know for themselves of the fact of God's existence, but other servants of the Lord, and even the Lord himself, placed it upon this basis. Jesus said: "If ye will do the will of the Father ye shall know of the doctrine, whether I speak of myself or of him that sent me." And to know the truth of the "doctrine" which Jesus taught, would be to know God, for his doctrine taught the existence of God, the Father, and himself as the Son of God.

All this, however, will doubtless be set aside by the agnostic. He will still say that the evidence for the facts for which theists contend is still insufficient; and the testimony of Joseph

Smith and other modern prophets will be set aside with the same ease with which the testimonies of the Jewish prophets are set aside. But we refer to it, nevertheless, to show that so far as the Latter-day Saints are concerned, they stand in the midst of such a cloud of witnesses that there is no place for unbelief in their hearts; no place for agnosticism, so far as the existence of God and some knowledge of his character and attributes are concerned. And while the testimony may not be sufficient to lead all men to accept the truth, it will nevertheless continue to appeal to very many of both men and women and they will receive it, and by these witnesses their feet will be kept in the way of faith.

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### THE MORNING STAR.

#### SONNET.

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Day's fair and solitary handmaid! bright  
Thou lingerest long within the silent sky;  
When all thy sparkling kin have left thy sight,  
And wander'd to their palaces on high;  
Thou seem'st like herald sent upon his flight,  
To bid the morning lift his heavy eye,  
And give one farewell to departing night.  
Life wakes within the world, and from his sleep,  
The sun salutes the waters; on the shore  
The little sportive billows rise and leap,  
As if to kiss the sea-birds flying o'er—  
Their whitening bosoms sighing 'neath the steep.  
Nature now leaves her flowery bed in mirth,  
And, hand in hand with Light, walks laughing o'er the earth.

DR. MOORE.

## EMPEROR WILLIAM'S VISIT TO PALESTINE.

BY PROFESSOR J. M. TANNER, PRESIDENT OF AGRICULTURAL  
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The emperor of Germany has just completed a visit to the Holy Land, and though the purpose of that visit was the consecration of "The Church of the Redeemer," recently built by his royal highness, the world is busy speculating about the ulterior and national motives which he really had in view. The German press answers these speculations by saying that in this age of world-trotters the German emperor certainly may, if he choose, make a tour to the Holy Land without any political considerations. But the German emperor is unlike any other ruling monarch today. So far as he approves of any general policy inaugurated by his ministers, or urged in behalf of any commercial advantage to his nation, he endeavors to place himself at the head of that movement and to throw his personality into every public question; and to be, what he is in name, the responsible ruler of his empire. His movements are not without a plan; his speeches are not witless, they voice a strong sentiment, which may be a popular sentiment, or the sentiment of some statesman upon whom he largely relies.

We are therefore at liberty to speculate upon the aims of this royal tour, and the accuracy of our speculations must depend largely upon the relation of Germany to certain other countries in general, to the internal demands of the nation, and to the relationship which now exists and has long existed between the German empire and Turkey.

The purposes ascribed to this visit are two-fold. First, religious; second, political,—if a distinction can be made between

the religious and political purposes in a nation where the two elements are so strongly combined.

The religious aspect of this question is a two-fold one. In the first place, it encourages the religious sentiment of Protestant Germany by the consecration of a Protestant church in the city of David, where heretofore the interest manifested in that wonderfully historic spot has been by the Catholic world. In the second place, Germany has a large Catholic population. Indeed the central party of the Reichstag is the representative of that organization. Years ago in the early creation of the empire there was a very strong antagonism, during what is called the Kultur-Kampf, against the Catholics, and the struggle lasted for many years, and the central party was always in opposition to the government, which at this time the emperor is trying to overcome by those means of conciliation not offensive to his Protestant subjects, who by far outnumber all other religious denominations of the empire.

When Germany took up the cause of two murdered Catholic missionaries in China and made a naval demonstration and certain demands upon China, the emperor announced himself as the politico-religious head of his government, for Catholics as well as Protestants; and that announcement has been reinforced by his recent visit to the Holy Land.

France has undertaken to establish in oriental countries a sort of hegemony over all Catholics, and to look upon herself as the natural protector of the Catholic world in western as well as in eastern Asia, whether they were French, Italians, Austrians, or Germans. Italy, having overcome the papal power of Rome and seized the government of entire Italy, became the natural opponent of the pope—a political opponent—and by Italy's entrance into the triple alliance Germany and Austria have been regarded in some measure by the pope as accessories to Italy's crime. This attitude of the triple alliance left France the natural ally of the papal power of Rome, and through this preference the pope has naturally deferred much to France and relied upon her for the protection of Catholic interests.

The Emperor William, by his newly inaugurated policy, denies that prerogative on the part of France, so far as it affects German subjects, and this is a source of much criticism and irritation on

the part of the French press. This effort on the part of the emperor to conciliate his Catholic subjects has met with a considerable response on their part; so that the appeals, instead of being made to the pope and through the pope to France, as has often been the case, are now made directly to Germany and its emperor as the natural guardian of their interests in all parts of the world.

The surrender, therefore, of this powerful influence formerly exercised by France, is a loss of considerable prestige in the Catholic world, if not of influence over Catholics in all Catholic nations of Europe. After the Church of the Redeemer at Jerusalem had been consecrated—the church is located near that of the Holy Sepulchre—the emperor succeeded in the purchase of the abode of the Holy Virgin, situated on Mount Zion, and presented it to the pope of Rome for the use of the Catholics. This action will undoubtedly prove a source of reconciliation with his Catholic subjects, and it is a virtual announcement that the emperor, so far as he may assume to be the head of the church in Germany, acts in a dual capacity—protector of the Protestant as well as of the Catholic interests.

Though we may hardly suppose that the pope encouraged this royal tour and manifestation of interest in Catholic welfare, yet nothing has been said by him to show that he throws any discredit upon it, and as a result France naturally feels uneasy over the situation.

So far as the religious phase of the emperor's visit has any effect upon his political aims, it must be sought for in the support which he evidently hopes to secure from the central party of the Reichstag, a party composed chiefly of Catholics.

So far as his visit has a purely political bearing that bearing is to be found in the relationship which exists between Germany and Turkey. Ever since the Turko-Russian war Turkey has abandoned her relationship to England in so far as she regarded England as her natural protector, the Turks believing that her interests had been grossly betrayed by the English who encouraged this war and who then left the Turks to take its consequences. Since then, Turkey has allied her interests with Russia, with Austria and with England as the circumstances of the several occasions demanded. Her extreme friendship for Russia at one time has alarmed the English, and the Russians have been frustrated by combinations

made between the Turks and England, or France or Germany, as Turkey found it to her interest to make political alliances. Turkey has no policy; she is too weak to have one. Her strength lies in the support which she gives to the foreign policy of one or more of the great powers. Sometimes England, sometimes Russia, has been stronger with the sublime porte at Constantinople than any other power; but in the midst of the fluctuating influence which one or the other of the great powers has exercised in a prominent degree over the Turks, Germany has always been the second factor. In the first place, Bismarck was the most prominent figure of diplomatic Europe. His influence and his consent must always be secured in order to carry out any international purposes which the great powers may have had in view. Taken therefore in its entirety the German influence during the period of the last twenty years has been farther-reaching and immeasurably stronger upon the Turkish policy than that of perhaps all the other countries combined, and it is perhaps true that the Turk often threw himself into the arms of Russia or England at the suggestion of Bismarck who foresaw certain advantages to be derived by the sultan from the one course or the other. Nowhere was this German relation to Turkey more strikingly exemplified than in the Greek war, wherein Germany, feeling that the Greeks had been the aggressors, and provokingly so, felt that Turkey must have a free hand in carrying on that war against Greece, and, up to a certain point, to be allowed all the advantages that would accrue to any other nation from such a war.

Germany's policy in dealing with Turkey is wholly unlike that of either Russia or England. Russia has sought territorial advantages, and England's policy has been governed mainly by a determination to counteract that policy. Their positions have been purely positive and negative. On the other hand, Germany has felt that the sultan was not so sick a man as his traducers would have him appear, and that Turkey had an assured existence covering a longer period than that which even her friends had believed her to possess. Furthermore, Germany believed that to reap the advantages which must sooner or later come from the immense commerce and development of the Turkish empire the best policy was that of a friendly attitude toward the sultan, for two very sufficient reasons. In the



first place, Germany desired all the advantages of a favored nation in such great Turkish ports as Constantinople, Smyrna and Beyrout; in the second place, Germany clearly foresaw the opening of a vast region in Asia Minor, and that Asia Minor constituted one of the commercial conquests of the modern world just as Africa to the south and Asia to the east, especially China, now present. Concessions to build railroads were desirable, and these were secured, and a railroad is now in process of construction from Constantinople and may, within the next five years reach Biredjik, at the headwaters of the Euphrates river. This would open a region of enormous wealth in agriculture as well as in minerals, and concessions granted by the sultan might be an inducement to German settlers to build up that wonderful region; and German commercial interests have been the controlling factor in her dealings with Turkey, irrespective of what the world may think about the moral responsibility of the sultan for the massacres in Armenia, or for the misfortunes of the Cretes. Commercial interests are, as they always have been, paramount. They have carried with them more Christian and moralizing forces, it is true, at one time than another. But commerce has been the underlying motive in German as well as in English foreign policy. "Carry to them our commerce and our religion, if we can; but carry to them our commerce anyhow." All theories of government, all national policies, have been more or less elastic in the presence of this over-ruling and controlling thought of commercial activity.

The visit, therefore, of the emperor to the sultan at Constantinople was no less significant than his visit to the Holy Land. The former was pre-eminently political; the latter political and religious combined, or a political mission which had to do chiefly with the internal interests of the fatherland. It is noted that during this visit the emperor refrained from going to Egypt. The English control of Egypt is offensive to France, and the emperor's visit there would undoubtedly have been taken as an offense, from the fact that the French would have construed it as an endorsement of the English policy in Egypt.

There are today three great centers of commercial activity that give wonderful promise for the future—three countries in which commercial competition, accompanied by political activity,

are now largely absorbing the attention of the commercial world. These are, Africa, China and the Turkish empire. Africa has been in the lead for some time. China's change of policy and promise of commercial development is more recent. The emperor's visit to Palestine, and especially to Constantinople, have reinforced the repeated declaration of the commercial importance of Asia Minor to adjacent Europe. Concessions, preferences and commercial advantages in Turkey have been secured largely upon the favor of the sultan. Seeing this, the emperor has cultivated his friendship, and that in disregard of that public sentiment which has undertaken to associate the ruler of a Christian empire with a "bloody assassin."

Germany's race is a commercial one. She is England's greatest competitor today. Her hopes are unbounded. They lie in the direction of Turkey and China more than towards Africa, and the recent visit of the German emperor has but emphasized Germany's commercial intentions in a direction to which, of late, the world has not given much attention. If Turkey could rid herself of some of her enormous debt—enormous for a country so poor—there is no reason why there might not be some promise of national recovery on her part. If the Zion movement started at Basle creates an enthusiasm sufficiently strong and extended among the Jews for the rehabilitation and recovery of the Holy Land, its sale may afford the sultan of Turkey one of the best opportunities of continued existence, and so long as there is promise of continued life and power in the Turkish empire Germany's advantages lie in a friendly attitude towards its ruler, who after all but responds to a national sentiment by his visit to the Holy Land and to Abdul Hamid.

# LIVES OF THE APOSTLES.

## I.

### SIMON PETER.

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Simon, or Simeon, as the name is sometimes written, was born in Bethsaida, a little fishing village on the north shore of the Sea of Galilee, some years before the birth of Christ. He was the son of a man named Jonah, or Jonas, who was in rather humble circumstances. Hence Simon was forced early in life to adopt a calling and labor for his own support. He chose the craft of a fisherman, forming a partnership with his brother Andrew, and subsequently coming into close friendship with the two sons of Zebedee, James and John. It is a remarkable fact that all four of these afterwards became Apostles of the Lord Jesus.

Peter first comes into prominence in the New Testament narrative, in connection with the preaching and baptizing of John the Baptist. That he was a disciple of John, is at least implied in the account which John the evangelist gives of the beautiful incident of the baptism of Jesus, and the Baptist's subsequent testimony to our Lord's divinity. It is also generally understood that he was one of those who left John and followed Christ, and were so impressed with the strength and sweetness of Messiah's character. (John 1: 29-42). It was on this occasion, their first meeting, that Jesus bestowed upon Simon the surname Peter (or Cephas) a stone, by which he is more familiarly known to us than by his own name. That Jesus, through his power of discerning spirits, recognized at

once the strength and firmness of Simon's character is evident. That the name was wisely bestowed, is proved by numerous events in his subsequent history.

It does not appear that Peter and his associates were finally called as Apostles of Christ on this occasion. This final call occurred, we do not know how long afterward, while the four men were engaged with their boats and nets on the Sea of Galilee. The incident as related in Luke 5: 1-11, is as follows: The people were crowding Jesus so closely that he took a seat in Peter's boat and had him push out a short distance from the shore. After Jesus had finished teaching the people, he told Peter to push out farther, and lower the net. Peter answered that they had toiled all night, but had taken nothing. Nevertheless, he and Andrew launched into the deep and lowered their nets. So many fishes were caught that the net began to break. James and John came to their assistance, and both boats were filled with fish, until they were about to sink. Then Peter, apparently seeing the intent of the miracle, fell down before the Master, exclaiming, "Depart from me; for I am a sinful man, O Lord!" Jesus answered him, "Fear not; from henceforth thou shalt catch men." When they had brought their ships to land, the four left everything and followed Christ.

About this time, Jesus took up his residence in Capernaum, probably at Peter's house, as Peter, no doubt, was then living in that village. It was here that the well-known incident of healing Peter's wife's mother from an attack of fever, occurred. From this time Peter and his associates followed Jesus throughout Galilee, Judea, and Samaria, assisting him in his ministrations, and listening to his teachings. When the Apostles were chosen and ordained, Peter's name stood at the head of the quorum list; and this distinction is granted him in all the lists of Christ's intimate followers. The primacy of Peter was doubtless recognized from the first.

During the first two years of Messiah's ministry, the individuality of all the Apostles of Christ seems to have been swallowed up in his own. We would naturally look for Peter to be among the first who asserted themselves, and we are not disappointed. It was after the feeding of the five thousand, which occurred in the wilderness on the north of the Sea of Galilee. The people were importuning Jesus to be their king. In order to escape them, he

dismissed his Apostles, commanding them to cross to the western shore, while he retired alone into the mountain to pray. Toward daylight, he approached their boat, walking upon the water. When Peter knew that it was the Lord, he attempted to walk out and meet him, but failed at last, through lack of faith. Soon after reaching the shore, they went to Capernaum, where a large number of Christ's disciples deserted him, on account of his reproofs. Turning to the twelve, Jesus asked if they, too, would leave him. Then this mingled faith and impulsiveness of Peter manifested itself, in his noble answer, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6: 68, 69). This confession and the subsequent one, "Thou art the Christ, the Son of the living God," (Matt. 16: 16), have been referred to throughout the Christian era, as the type of a true faith in Christ.

It was soon after this second declaration, that Peter's zeal for his Master overstepped itself, and earned for him the strongest rebuke Jesus ever gave directly to one of his followers. Jesus had predicted to his Apostles the fate which awaited him at Jerusalem, and Peter had said, "Be it far from thee, Lord: this shall not be unto thee;" when Jesus turned and said, "Get thee behind me, Satan; thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

Six days afterward, occurred the glorious incident of the transfiguration, which Peter, James, and John were alone permitted to witness. A little later Jesus and his immediate followers went down into Judea, where the closing incidents in his eventful life occurred. In connection with the life of Peter, we are most interested in the events of the night preceding the crucifixion, because they give us an insight into some of the peculiarities of Peter's character. When the paschal supper had been prepared, the twelve, with their Lord, sat down to the repast. Then occurred the remarkable series of conversations, prophecies, prayers, and exhortations, which cause the ante-mortem discourses of Socrates to sink into insignificance. Among these was the prediction of the Apostles' desertion of Jesus, against which Peter protested so vehemently: "Though all men shall be offended because of thee, yet will I never be offended." Messiah's answer was sadly prophetic:

"Verily I say unto thee, this night, before the cock crow, thou shalt deny me thrice." Again Peter, James and John were honored with our Lord's close confidence, in being chosen to watch, lest he should be disturbed during his prayer and suffering in the garden of Gethsemane. That they should fall asleep at this critical juncture, is scarcely to be wondered at, as it was long past midnight; nor do we wonder that Peter, stung no doubt by the gentle rebuke, "What! could ye not watch with me one hour?" and roused by the further remark, "Sleep on now; \* \* behold, he is at hand that doth betray me;" should have impulsively drawn his sword and attempted his Lord's defense. Restrained from this, he followed Jesus at a distance, was admitted into the hall of the high priest's house, and there fulfilled the Master's sorrowful prophecy, by his three-fold denial. This was a crisis in Peter's life. The firmness inherent in his own nature was no longer depended upon implicitly, but was reinforced by the strength arising from the possession of the Spirit of God. Henceforth we shall expect to find him foremost in apostolic works—one of the first to run to the sepulchre after the resurrection, (John 20: 2-10); the first to leave his boat and net, and greet the risen Lord, (John 21: 4-11); the one to whom were given the keys of the kingdom, and the injunction to feed the Master's sheep, (John 21: 15-17); and the one to assert apostolic authority, direct the filling up of the quorum of the twelve, and deliver the first gospel sermon (Acts 1, 2). A sober, dignified firmness took the place of his former hasty zeal; and with prudence, sagacity, and patient endurance, he proceeded to the work of the ministry. Bonds had henceforth no terrors for him. From denying his Lord before a mere servant girl, he arose to a dignified acknowledgment of him before an angry Sanhedrim, and a declaration of his determination to continue preaching in Christ's name in spite of their prohibition.

The events of Peter's life during the apostolic age are full of interest to us. Soon after the ascension of Christ, Peter called the disciples together, to the number of 120, in an upper room and after explaining to them the nature of Judas' fall, and the necessity of choosing another to fill his place, he directed the balloting by which Matthias was chosen to the apostleship. Ten days after the ascension, on the day of Pentecost, the Jews having assembled

together from all parts of the civilized world, there occurred the mighty endowment "with power from on high," the bestowal of the Holy Ghost. Attracted by the great manifestations accompanying this event, the multitude came running together, and manifested astonishment at the fact that the inspired ones spoke in tongues which all the assembled nations understood. Roused by the insinuation that this was a manifestation of drunkenness, Peter bore a powerful testimony to the presence of the Spirit of God, and "pricked the Jews to the heart" by his straightforward recital of the death and divinity of Jesus. Then in response to their earnest question, "Men and brethren, what shall we do?" he preached the gospel of repentance, baptism, and the laying on of hands, the result being the conversion of three thousand souls.

The next event was the healing, by Peter and John, of the lame man at the "beautiful gate" of the temple. It was his appearance in the temple as the first herald of the Apostles' healing power, and the testimony of Peter that this power came from Christ, whom through ignorance the Jews had slain, that brought upon the Apostles the active opposition of the priests. Following close upon the miraculous death of Ananias and Sapphira, and the fame spread abroad through other notable miracles, the Apostles were seized by the high priest and his associates, and cast into the common prison. Delivered thence by the angel of the Lord, they went to the temple and taught the people. Brought before the Sanhedrim, they, through Peter, their spokesman, boldly refused to cease proclaiming Christ; but they were saved from bitter persecution by the wise counsel of Gamaliel. (Acts 7: 34-42).

Mention should be made of the visit of Peter and John to Samaria, to confer the Holy Ghost upon those who had been baptized by Philip. The incident is interesting, not only because it proves that the authority of the Melchizedek Priesthood is required to bestow the Holy Ghost, and that this is done by the laying on of hands, but because of Peter's meeting with Simon Magus. This sorcerer, attracted by the manifestations accompanying the ministrations of the Apostles, offered money to Peter, in order to buy the wonderful power. Peter's rebuke established forever the principle that the gifts of the gospel are free, and that any attempt to turn them into a means of merchandise is most reprehensible.

Tradition has it that Peter met and vanquished Simon Magus many years later, in Rome, but authentic history gives no warrant to this idea.

When Saul, afterwards called Paul, was converted, he reported to Peter immediately on going from Damascus to Jerusalem, (Galatians 1: 18), thus acknowledging Peter's primacy. It was not long afterward that Peter made his memorable visit to Joppa, where occurred the raising of Tabitha from the dead, the vision demonstrating the worthiness of the Gentiles to be accounted worthy of the gospel, and the visit immediately afterward, of the messengers of Cornelius. The incident of the conversion of Cornelius is so important as to deserve more than a passing notice. It was the opening of the door through which the gospel was carried to the Gentiles.

Being a Jew, Peter had all the prejudices of his race against the Gentiles. He considered them as not entitled to the blessings of the gospel of Christ. The words of Jesus when he sent the Apostles out to preach during his life-time, "Go not into the way of the Gentiles," (Matt. 10: 5), seem to have impressed Peter more strongly than the command given after Christ's resurrection—"Go ye into all the world, and preach the gospel to every creature," (Mark 16: 15). Therefore, it required a very strong manifestation to convince him of the worthiness of the Gentiles to receive the gospel. As he was praying on a house-top in Joppa, he became hungry, and in his trance or vision he saw a sheet which came down from heaven, filled with all kinds of animals, clean and unclean. A voice came to him saying, "Rise, Peter; kill and eat." In reply to his remonstrance against eating animals prohibited by the law of Moses, he was told not to call that common or unclean which the Lord had cleansed. This was twice repeated, and immediately afterward the messengers of Cornelius came to him. Accompanying them to Cæsarea, Peter fully understood the significance of the vision, when he heard the testimony of Cornelius, and saw the Holy Ghost poured out upon the Gentiles, as a sign of their worthiness to receive the gospel. "Of a truth," said he, "I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." And again, "Can any man forbid water, that these should



not be baptized, which have received the Holy Ghost as well as we?"

When Peter returned to Jerusalem, he had to face the charge, "Thou wentest in to men uncircumcised and didst eat with them." He answered it by relating the incident, with such earnestness that his accusers exclaimed, "Then hath God also to the Gentiles granted repentance unto life."

Peter continued to advocate the equal rights of Jews and Gentiles who accepted the gospel, when, in a council at Jerusalem, he advised that all Gentile converts should be exempt from circumcision, the decision of the council being to that effect. (Acts 15: 6-11). This was perfectly consistent with his action in the case of Cornelius, at Cæsarea. Only once did he seem even for a moment, to depart from this consistent course; and we have only an *ex parte* statement of this event. It was when, in Antioch, he withdrew from the Gentiles, with whom he had been living on terms of closest intimacy. He withdrew from them, it is supposed, through fear of the censure of the Jewish party, who seemed still to be filled with the old prejudice against their Gentile brethren. This apparent weakness aroused the indignation of Paul, who was full of zeal and energy in the cause of the Gentiles, and he "withstood Peter to the face." Paul's opposition to Peter on this occasion arose from a natural fear that Peter's lack of consistency would do injury to the cause of the gospel, especially among the Gentiles. The passage on which our knowledge of this incident is based, occurs in Paul's letter to the Galatians, (2: 11-14).

This is the last event in the life of Peter positively known to us from the New Testament. Many traditions exist regarding his later life, and a few of these will be briefly stated, with the caution that they must not be accepted as authoritative, though we have some reasons for supposing them true. One of these traditions is to the effect that he visited Babylon and lived there for some time, and that his first epistle was written from that city to the Church at large. The evidence for this is contained merely in the closing words of this epistle. We have no other evidence that he ever was in Babylon. Another tradition, of rather more doubtful authority, states that he visited the regions of Asia Minor, and even some of the northern coasts of the Black Sea, preaching to the Jews in those places.

But our chief interest lies in the tradition that toward the close of his life Peter visited Rome, became bishop of the Church in that city and suffered martyrdom there in the persecutions raised by Nero, about 67 A. D. Regarding his visit to, and brief residence in, the city of Rome, we have no great doubt; it is generally admitted that he spent the last few years of his life there. It is just as freely admitted that in all probability he suffered martyrdom there during the Neronian persecutions. But it is certain that he never was bishop of Rome.

The prophetic recital of his death as given by Jesus, is recorded in John 21: 18: "But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee [on the cross], and carry thee whither thou wouldest not." The tradition of his death is most beautiful. Nero was committing the most shameful atrocities against the saints in Rome; and his fiendish ingenuity was almost exhausted in devising for them the most terrible forms of death. They were crucified, torn by wild beasts, covered with pitch and burned, and put to death in various other ways. Peter's life was most precious to the Christians at Rome, and they persuaded him to flee for safety. As he passed the walls of the city, he met the Lord, toiling toward Rome, with his cross on his back. "*Quo vadis, Domine?*" (Whither goest thou, Lord?) he asked. "I go to Rome, there to be crucified again," said Jesus. Peter fully understood the significance of the remark; and instantly he turned around, retraced his steps to the city, and suffered death on the cross. An embellishment is added to the story in the statement that he was crucified head downward, at his own request, since he considered himself unworthy to die as Jesus died. We scarcely feel like accepting or rejecting this statement. Whatever the manner of his death, however, we must suppose that he met it with the devoted heroism and righteous zeal which characterized the whole life of the "chief of the Apostles." At this supreme moment we would look for anything rather than uncertainty or wavering.

The reader has no doubt gathered from these events in Peter's life, a good estimate of his character. Therefore, by way of conclusion, merely a brief statement only of the main elements of his character will be inserted here, from the writings of Dr. Hamilton:

"It would be hard to tell whether most of his fervor flowed through the outlet of adoration or activity. His full heart put force and promptitude into every movement. Is his Master encompassed by fierce ruffians?—Peter's ardor flashes in his ready sword, and converts the Galilean boatman into the soldier instantaneous. Is there a rumor of a resurrection from Joseph's tomb?—John's nimbler foot distances his older friend; but Peter's eagerness outruns the serene love of John, and past the gazing disciple he rushes breathless into the vacant sepulchre. Is the risen Savior on the strand?—his comrades secure the net, and turn the vessel's head for shore; but Peter plunges over the vessel's side, and struggling through the waves, in his dripping coat falls down at his Master's feet. Does Jesus say, 'Bring of the fish ye have caught?'—ere any one could anticipate the word, Peter's brawny arm is lugging the weltering net with its glittering spoil ashore, and every eager movement unwittingly is answering beforehand the question of his Lord, 'Simon, lovest thou me?' And that fervor is the best, which, like Peter's, and as occasion requires, can ascend in ecstatic ascriptions of adoration and praise, or follow Christ to prison and to death; which can concentrate itself on feats of heroic devotion, or distribute itself in the affectionate assiduities of a miscellaneous industry."

## GOSPEL STUDIES.

### I.

#### AN INWARD KINGDOM OF GOD NECESSARY TO SALVATION.

BY PROFESSOR N. L. NELSON.

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There is in the Sunday School of the Brigham Young Academy, a missionary class, composed of about one hundred earnest young men, over whom it is my privilege and honor to preside. Each year a large number of these students are called on missions, and I invite them to write me for help whenever in their ministry they get into theological difficulties. Accordingly a bright young Elder now laboring in Atlanta, Georgia, presents me a passage of scripture which he has found difficult to explain satisfactorily. I have been trying for a month or two to find time for reply; but the more I study it, the more I see that it is too big a theme for a letter; and as it will no doubt be found of general interest to preachers and teachers of the gospel, I beg space in the ERA for my answer.

The passage is found in Luke, seventeenth chapter, twentieth and twenty-first verses, and reads as follows:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

The difficulty presented by the passage is this: our Elders preach an outward kingdom (or Church) of God; a kingdom perfect in organization as the wisdom of heaven can make it; with Apostles, Prophets, Pastors, Teachers, Deacons, helps, governments, and so forth, making what is called by Paul the body

of Christ; and by many passages of scripture they maintain that salvation is not to be found outside this organization.

Now, Christ's words to the Pharisees, as quoted above, seem to contradict this attitude. Not only does he deny that the kingdom "cometh with observation," and that the kingdom is something of which one could say, "Lo here it is," or "Lo there it is," but he expressly affirms the contrary; viz., that the "kingdom of God is within you."

It may be observed as a preliminary that to those who might wish merely to stop the mouths of cavilers, it would perhaps be sufficient to point out that the marginal reading of the word "observation" is "outward show," and of the words "within you," is "among you," whence the passage would signify: "You need not expect the kingdom of God to come, for it is already among you;" which would therefore present no conflict with passages maintaining the need of an outward kingdom. Such a reply might often be the better way of meeting the objection, especially when the objectors are shallow, bigoted, and word-bound. Evasions of this kind are justifiable when the object is to avoid "casting pearls before swine."

But for purposes of real spiritual enlightenment, the other meaning should be maintained; viz., that "the kingdom of God cometh not with observation— \* \* \* it is within you." I take this ground for two reasons: 1. Because it is the meaning which forms the warp and woof of modern spiritual thought; and consequently if we expect to make any headway in correcting and elevating thought, we must recognize in it what is consistent and worthy of attention; and 2. Because the passage expresses a most profound truth; a truth which it is quite as essential to keep in view in these "last days" as it was during the "meridian of time."

Before taking up the real meaning of these words, let us consider why it was necessary for Christ to emphasize to the Jews the absolute necessity of an inward or spiritual kingdom.

There are two ways of influencing mankind; an external and an internal. The first proceeds on the assumption that "might makes right," and moves men to do or to be, through fear. All the unrighteous and unstable kingdoms of the earth have been

founded on this principle; and it has ever been, and ever will be, the cause of their unstableness and the occasion of their disintegration. In the realm of faith we may count the Catholic and Mohammedan religions as having attained their growth on this principle; and therefore, knowing the nature of the seed, we may as confidently predict the death of the plant. The tendency to act on the principle that "might makes right" is always present in the degree that the Spirit of God is absent; and this is true of individuals as well as of nations and peoples.

The idea had reached its greatest force and widest application in the world to which Christ was born. Even God's chosen people had not escaped its influence. The Jews could see only one way to set up the kingdom of God. It must come, when it did come, "with observation," presenting a showy front, and accompanied with all the regalia of pomp and power; a kingdom that should trample all other kingdoms in the dust, and elevate these holy, "whited sepulchres" to thrones and dominions over the rest of mankind.

Howsoever regarded within the little circle of man's horizon, victories gained by external forces are from their very inception always miserable defeats, from God's point of view; for nothing counts as an advance with God save that which brings us nearer to his perfection. Eternal life cannot be forced into man from without; it must spring up from within. Each man's heart is the center of the universe. It is the only place where salvation can begin for him. Internal forces are such as stir up the soil and plant the seed of truth in this center.

Internal influences proceed by reversing the Roman maxim, just as they reverse the Roman method. "Right makes might," and nothing else than right can do it; at least, the might which counts for eternity. This was the truth which our Savior pointed out so sharply to the Pharisees. It is a truth which needs to be pointed out with equal force and brevity to any organization in our day, whether it be political party, social guild, church or state, which depends upon mere external machinery for the betterment of mankind.

Whatever lasting reforms come to this earth, come primarily through that blind door, the human heart, and represent the silent

impress upon humanity of the infinite spirit of order and harmony. The noisy demonstrations which immediately precede or accompany such reforms, are merely the crest-play of the tidal wave; let us never mistake them either for its cause or the true index of its momentum.

God rules not as man rules. A nation or a people wakes up after a night's sleep, and discovers that it has made a change of front. Let us not be among those who ascribe such a miracle to the head-lines of newspapers or the mouthings of orators. Let us rather recognize that God's dominion is that mysterious "kingdom within you;" that mysterious center whence light breaks which does not come from the sun.

As to the real meaning of the expression "the kingdom of God within you," it must be plain at a glance that the words are used figuratively. Technically, we have here the figure of rhetoric called metonymy, and specifically, it is the kind in which the effect is named instead of the cause. The kingdom of God is plainly an organization having a king, officers, subjects, etc.; and as such, could not literally be within anyone; but being an organization, it may be regarded as the visible effect of some unseen spiritual force. This force, whatever it be, is of a nature to dwell in the soul. It is the principle of the kingdom, not the kingdom, which Christ declares is within us. A little reflection will show that no man can be in the kingdom of God unless the principle of this kingdom be first in him. The kingdom is not therefore a matter of outward show; it steals into men's hearts unseen, unheard, but not unfelt.

The passage fully paraphrased might read as follows: "The kingdom of God cometh not by external conquest. It is not like an army of which you might say, 'Lo here,' or 'Lo there;' on the contrary, the principle of cohesion which makes the kingdom of God possible, must be born (*i. e.* engendered) in each subject. There can be no kingdom of God *without* you, until there is a kingdom of God *within* you."

What then—precisely—does it mean to have the kingdom of God within one? In other words, what is the divine principle of cohesion above referred to? No writer has been able to tell exactly what it is. The change involved in the human soul is so

ethereal or transcendental that it defies the finest human vocabulary. Christ felt the impossibility of conveying the idea in words, when he said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but whence it cometh, and whither it goeth, no man knoweth. So is everyone that is born of the spirit."

And if Christ must resort to comparison to explain the meaning of the "kingdom within you," can we expect better from his disciples? "Being born again" and "being born of the spirit," were favorite ways of naming this change. Paul speaks of it as "putting off the old and putting on the new," as "having Christ formed within you," and as "passing from death unto life;" all of which are graphic similes. We in our day, grown less poetical, speak of the change simply as "a testimony of the gospel."

The most comprehensive word to convey the meaning is perhaps faith, using the word in the sense of kindling the heavenly hope within us. Far or near as these symbols may be from the thing symbolized, no one who has felt the "change of heart," as our sectarian friends put it, can ever be mistaken about it; and those who have not felt it, cannot be made to realize adequately what it is, even were all the metaphors in the language called into requisition.

Be this as it may, it is plain that there can be no kingdom of God "without," until there is first a kingdom of God "within." The question between us and our sectarian friends is: "Granted that the kingdom be formed within, what will happen? Will the man or woman in whom this change takes place, seek to form or unite with a kingdom of God that is without, or will he remain a silent unit, self-centered and self-sufficient?" That is, to use the phraseology of our friends, will he count it enough to "give his heart to Jesus and rest idly secure in the arms of the blessed Redeemer?" Or will he immediately seek to unite with others who have experienced the same change, and endeavor to establish an outward kingdom?

This question brings me fairly to the theme of my next article which will seek to demonstrate the proposition: "An outward kingdom of God necessary to salvation."



## THE PAST YEAR.

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It was but yesterday the snow  
Of thy dead sire was on the hill;  
It was but yesterday the flow  
Of thy spring showers increased the rill,  
And made a thousand blossoms swell  
To welcome summer's festival;  
It was but yesterday I saw  
Thy harvests wave their golden treasures,  
And man, to Nature's genial law  
Responsive, taste the season's pleasures;  
And now all these are of the past,  
For this lone hour must be thy last!

Thou must depart! where, none may know —  
The sun for thee hath ever set;  
The star of morn, the silver bow  
No more shall gem thy coronet  
And give thee glory; but the sky  
Shall shine on thy posterity,  
Bright as it ever shone on thee;  
While as a torrent they are pouring  
On where forgetfulness will be  
In ambush couched for their devouring,  
Where now it waits thy latest sand  
From destiny's unpitying hand.

In darkness—in eternal space,  
Sightless as a sin-quenched star,  
Thou shalt pursue thy wandering race,  
Receding into regions far;  
On thee the eyes of mortal men  
Shall never, never light again.  
Memory alone may steal a glance,  
Like some wild glimpse in sleep we're taking,

Of a long perished countenance  
We have forgotten when awaking—  
Sad, evanescent, color'd weak,  
As beauty on a dying cheek.

Whence flow the streams of ages? Where  
Pass the perished things its surface bears—  
The breathing life, the joy and care,  
The good and evil of earth's years?  
And were they made with thee to die—  
Created—who can tell us why?—  
As dewy flowers that bloom today,  
Hallowing the summer air with sweetness,  
Extinguished ere tomorrow's ray,  
Leave but memorials of death's fleetness?  
Man alone hopes in distant skies  
To bloom mid some bright paradise.

I once had many pleasant gleams  
Of thy prospective hours, and things  
That turn'd out but delusive dreams,  
Fading beneath thy restless wings;  
And many unreckoned gift of thine,  
I never thought could have been mine;  
And many joys, and many pains,  
At this thy dying hour departed,  
And hopes I dare not count as gains,  
And fears which made me coward-hearted,  
That soon must be as they were not—  
I, thou, and they, alike forgot!

Farewell! that cold regretful word  
To one whom we have called a friend—  
Yet still "farewell!" I must record  
The sign that marks our friendship's end,  
Thou'rt on thy couch of wither'd leaves,  
The surly blast thy breath receives;  
In the stripped woods, I hear thy dirge,  
Thy passing-bell the hinds are tolling,  
Thy death-song sounds in ocean's surge,  
Oblivion's clouds are round thee rolling—  
Thou'lt buried be where buried lie  
Years of the dead Eternity!

*Anon.*

## GIFTS OF THE GOSPEL.

BY JOHN H. DAVIS.

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"Follow after charity, and desire spiritual gifts, but rather that ye may prophecy."—*I Cor. 14: 1.*

From my youth up I have desired that the Lord would bless me with the gift of the spirit of prophecy. We should cultivate the gifts of the gospel as they are given to us, and we should acknowledge the hand of the Lord in such at all times and under all conditions in life.

If I am permitted I shall be pleased to record here one of my own experiences in relation to this grand gift.

In the year 1869 (spring time), in company with my father and brother, while on our way from Willard, Box Elder County, to Malad, Idaho, to look up a place of settlement where we could obtain a farm, we were camping over night on that plat of prairie just north of Hampton Bridge. During those days no one would ever think of taking up such country for cultivation, as it was in a most dried and hardened condition, yet, during early spring, more or less grass would grow, and during such growth the country round about appeared most beautiful. In the early morning, while my brother, Thomas A. Davis (now of Oneida County, Idaho), was preparing our breakfast, in company with my father I went in search of the cattle. Soon we found them, and as we were in no hurry to return to camp for a few minutes, we remained standing together on a little raise of ground; and while thus enjoying the lovely cool breeze that came down from Cache Valley through Bear River Canyon—while thus viewing the surrounding country—all at once to

me there came a change over the scene. I saw that vast country all dotted with hamlets. Farms were squared off, as if by surveyed lines. I saw it all in an instant, and I knew what it meant. I turned to my father and said: "I am going to prophesy, and I want you to be a witness to what I now tell you. This vast region of country will yet be taken up by our people; homes will be made, here and there, all over this land, and you will live to see that day. It will come to pass just as I tell you, for I have seen it."

"Well, this is a remarkable prophecy," said my father, "and we will remember it."

I was then in my fifteenth year, and, to the natural man, at that early day, in such a dry country, such a statement appeared very much out of place. My father passed away last April, in his 93rd year. My prediction has come to pass, wonderful as it was. My father lived to see it fulfilled to the very letter.\*

*Lindsey, Jefferson County, Pa.*

*September 9, 1898.*

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\*NOTE:—Anyone acquainted with the scene of this prophecy—the Bear River Flats—and who can call to mind how desolate it was even a very few years ago, and will compare it then with what it is today—an extensive plain, dotted with growing villages, connected together by extensive wheat farms and meadows of alfalfa—will be able to recognize how remarkable this prophecy of a lad fifteen years of age was away back in 1869, when nothing could have been more unlikely than the fulfillment of such a prediction.—*Editors.*

## WINTER THOUGHTS.

WRITTEN FOR THE ERA.

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The winds blow chill through groves of sighing pine,  
The clouds go driving swiftly overhead;  
The wild bird's note is hushed; the swaying vine,  
Its vintage gathered, now hangs limp and dead.  
The grass is brown and sear; the deep ravine  
Which erstwhile boomed an angry, boiling flood  
Scarce boasts the tiniest thread of trickling stream,  
And nature shows her drear and saddened mood.

The year has had its bud, its wealth of bloom,  
Its gracious fruitage, and its swift decay—  
What matter! years and cycles onward roll,  
Today melts silently in yesterday.  
Today has done its work. Tomorrow comes,  
Her hand holds golden Opportunity—  
And underneath the snow the roots will dream  
Of bud, and bloom, and fruitage yet to be.

And so with life. Bright promises of spring  
Take themselves wings—alas! and fly away.  
Though hope and love may follow close behind,  
Stern duty by our side points out the way.  
Oh, Angel of the gifts, from memory take  
The rankling bitterness of vain regret—  
Of unavailing tears—the biting frosts  
Of desolation help us to forget;

And spread the mantle, pure and white as snow  
Of Charity to cover life's mistakes,  
And let the root of Truth and Faith still grow  
And promises of bloom and fruitage make.  
So underneath the load of grief and care  
The years have brought, we seek the Source of Truth;  
And know that God holds for us in his hand  
That best of all the gifts, perennial youth.

SARAH E. PEARSON.

## EDITOR'S TABLE.

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### LIFE-INFLUENCING MAXIMS.

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Our readers perhaps will remember that we promised in our Prospectus to publish a symposium under the title "Life-Influencing Maxims." It is expected, of course, that these will be contributed by the officers and members of the associations, or any others of our readers who may feel disposed to contribute to the symposium.

In Volume I we published a "Symposium of Best Thoughts." The length of the contributions under that title was limited to one hundred words. We are desirous that this second symposium should partake very much of the same nature, and we hope there will be a general response to this invitation. We appeal to the officers of the associations and ask them to encourage the young men to write the ÉRA, telling us what text of scripture, what poem, or what maxim of philosophy it is that had a deciding influence upon their life, morally or spiritually.

It may not be possible always to confine the responses to this invitation to one hundred words, because a poem, or passage of scripture, or maxim of philosophy may itself exceed the one hundred words, but as far as may be we desire to see the contributions kept within the limit named above.

We take occasion to remind our readers, as stated in our prospectus, that some one has said that "the world is governed by phrases;" and so, too, are many lives: that is, at some particular crisis of a young man's life, a text of scripture, a passage from the

poets, a maxim from the philosophers, or a word from a friend, strikes upon his ear and becomes well-nigh the voice of God within his soul, and marks, perhaps, the turning point in his life.

It is the collection of such maxims that have influenced the lives of our young men which we desire to collect; and in order that we may illustrate more perfectly what we mean we call attention to the passage of scripture that had such a marked influence upon the life of the Prophet Joseph Smith. It will be remembered what mental struggles he endured in his early youth while contemplating the divided state of Christendom, and the confusion of human creeds which then as now very generally abounded. In the midst of his mental distress and spiritual anxiety he came upon the passage recorded in the Epistle of James, the first chapter and fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." "Never," said he, in speaking of this early experience in later years—"Never did any passage of scripture come with more power to the heart of any man than this did to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did; for how to act I did not know, and unless I could get more wisdom from God than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God."

We now all know the result. He enquired of the Lord and received such an answer as resulted in the establishment of the Church of Jesus Christ on the earth; began, in fact, that marvelous religious revolution which will not be completed until the Kingdom of God shall come and his will be done on earth as it is in heaven.

This is what we mean by life-influencing passages from the scriptures, poets, or philosophers—something that changed the course of events in the person's life; that brought him from darkness into the light; that gave a soul to God; and we most earnestly

ask that our young men will aid in making such a valuable collection.

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### ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

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We promised in our prospectus a collection of incidents wherein the special providence of God had been manifested in the experiences of our Elders engaged in the ministry. We desire to call the attention of our readers as well as the officers of the associations to the fact that we are dependent upon the Elders who have had experience in missionary labors for this collection. We therefore extend an invitation to all such Elders to write us one or more, or half a dozen for that matter, of such experiences; that is, incidents which have come within their own observation wherein the special providence of God has been manifested in their own preservation, or which contributed to the special success of their missions. We know that the experiences of our Elders are replete with circumstances of this character, and it will make the pages of the ERA faith-promoting if such accounts are published. We desire that these experiences shall be those of recent years, in order that we may keep before the minds of our youth the fact that the power of God is as active today as in former years; and that now, as then, God confirms the authority and ministry of his servants by signs following them that believe.

We trust our brethren will not fail to forward us their contributions for this collection of incidents. This kind of narrative is the simplest form of composition, and we hope that our Elders will very generally respond to the invitation to contribute their experiences to this series of articles. Especial pains should be taken to be explicit as to the time and place of the incident, and the names of other parties involved in the circumstance should be carefully given. Do not scrimp the story, tell it in full, but expect us to exercise the privilege of editing the matter freely,



especially in the way of condensing by the elimination of phrases or statements not necessary to the development of the main incident of the circumstance related.

We ask the officers of associations everywhere to interest themselves in this matter, and call the attention of returned missionaries in their respective localities to this opportunity of making known the goodness and power of God within their experience, and thus assist in promoting faith in the minds of our youth.

We particularly invite the brethren now upon missions in all parts of the world to contribute to this series of articles.

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### MODERN VALUE OF THE BIBLE.

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By a great many people the Bible is supposed to be a book of very little interest to the people of modern days except as being in the minds of Christians something of a guide in matters of faith and morals. To think of looking through its pages with a view to ascertaining anything of value on such subjects as sanitation or hygiene would doubtless be considered altogether out of order. Nevertheless it will be found that divine wisdom, operating through inspired men, provided regulations which, if but adhered to, would have saved our race from very much of evil, and are worthy of consideration even in these modern days.

A friend of the ERA'S, one who has contributed to our pages, and who is one of those delightful people sufficiently old-fashioned to have a profound respect amounting to veneration for the Bible, sent us, a few days ago, the following excerpt which he clipped from the *Youth's Companion*. Accompanying it was a note in which our friend said, "the enclosed slip seems to be worthy of a place in the ERA." And as we are of the same opinion, here it is:

The *Asiatic Quarterly Review* lately contained a collection of facts to prove its contention that the sanitary laws of Moses were not only

on a line with the modern rules of hygiene, but in some cases in advance of them.

The Jew, thousands of years before Christ, settling in a semi-tropical country, was forbidden to eat pork or shell-fish, and milk was designated as a source of contagion. In the Talmud a method of slaughtering animals was prescribed which is acknowledged today in our markets as the most sanitary.

Five thousand years before Doctor Koch gave to the world the results of his researches in bacteriology, the Mosiac law pointed out the danger to man from tuberculosis in cattle, but did not forbid infected poultry as food. It was only a few years ago that German specialists discovered that fowl tuberculosis was harmless to man.

The Mosaic law also enforced the isolation of patients with contagious diseases, and the burial of the dead outside of all cities. These hints the slow Gentile world did not fully accept until a century or two ago.

The wise law-giver prescribed not only fasting at certain periods of the year, but the removal of whole families in summer out to camps, where for a time they could live close to nature and to God, and rejoice in both with innocent merrymaking. Many of the laws of Moses, like this one, the *Asiatic Quarterly* urges, were prescriptions intended for the health of both soul and body.

Now that some of our young people profess to regard the Old Testament as a book whose mission is fulfilled, a careful study of it might cause them to change their opinion. Apart from its moral teachings, its physical rules, if obeyed, would lessen the prevalence of some of the diseases among us, especially those which result from exhausted nervous systems.

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The best teacher of duties that are dim to us is the practice of those we see and have at hand.

The chief secret of success is nothing more than doing what you can do well, without thought of fame. If fame comes at all, it will come because it is deserved, not because it is sought after.

Nothing is gained by depreciating the difficulties of any undertaking. To look them in the face courageously, and to estimate them fairly, will generally enable us to overcome them; while, if they are hidden or ignored, they will, all unconsciously to ourselves, bar the way to success.

## OUR WORK.

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### GET MORE MANUALS.

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Some of our M. I. A. missionaries report that in conducting the course of study provided for in the M. I. A. manual for 1898 there is a wonderful dearth of manuals. Many of the members of the associations have failed to supply themselves with this necessary text book for our work this year; for instance, it is said that in some cases in an enrolled membership of sixty or seventy members, and an attendance of thirty or forty or fifty, there will perhaps be only a dozen, or even less than a dozen, members who have manuals! That is a deplorable, not to say ridiculous, condition. Men cannot work without tools, and members of the associations cannot perform the work outlined by the General Board for the associations this year without the manual. And when it is remembered that the price of that text book is but twenty-five cents, it is rather a reproach to our young men when they fail to supply themselves with it. The officers of the associations should take up this matter and urge our young men not only to purchase the manual but to study it. The price is within the reach of all and there is no reason why every member of the associations should not furnish himself with this necessary text book.

To facilitate the matter of getting the manuals into the hands of the members, we remind the presidents and other officers of the fact that we are willing to send them any number of manuals that they think their association will purchase, but said officers must become responsible for the payment of the same. A large edition was published and we shall be able to supply orders promptly from the ERA office.

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### THE USE OF MISSIONARY ERAS.

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A number of requests have come to the ERA office from our missionary Elders abroad, asking that copies of the ERA published prior to

their being called to their fields of labor, be sent them; and at the same time they express as the reason for this request that they desire to make up the complete number in the volume in order to have it bound. This clearly indicates that some of our missionary brethren do not understand the purpose for which the ERA is sent to them free.

First of all the purpose in sending it to them is that they may be able to keep in touch with the spirit of the work of Mutual Improvement going on at home; and second that they may have a magazine which represents the trend of thought among the young people of the Church, to circulate among the people where they are traveling, that it may aid the missionary in his work of dispelling prejudice, and be the means of both advocating and defending the gospel. It was not thought that the Elders receiving these numbers should put them away carefully for binding, but that they would use them freely in loaning them in the neighborhood where they travel. The Elders, on their return home, will find abundance of opportunity to secure the complete volumes of the ERA, as in publishing our magazine we have made ample provisions for supplying complete volumes and even separate numbers. So we ask our brethren to take no thought about saving their magazines for binding, but use them as missionaries for the spread of the gospel. Freely ye have received, as freely give; and use our magazine as a herald of the Faith as far as it is possible to do so.

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### MEMBERSHIP PERMANENT.

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We have several times called attention to the fact that it was the decision of the last annual conference that membership in the association should be considered permanent;—by which we mean that once a member of the association, always a member of the association, unless a member should commit some act by which it would be necessary for the association to withdraw its fellowship from him. Yet notwithstanding this action of the General Conference, a record of which will be found in the August number of the ERA, we receive word occasionally to the effect that some associations refuse to adopt in their practice this regulation. Of course we come to the conclusion that it must be because such associations have not yet learned of the action of the General Conference; for certainly no president or other officer would be guilty of a direct refusal to comply with a decision arrived at by the action of the

annual conference of the associations. In order therefore that all may be informed we once more allude to this matter, and publish herewith the record of the action taken by the conference:

"On motion of Elder Fred Beesley it was decided that the names of all parties enrolled should be continued on the roll, until removed by proper action of the associations for cause.

"Apostle F. M. Lyman said the rolls should be kept as they are and never diminished, unless some good reason could be shown, and then the matter should be disposed of in a regular way and by the action of the association, and a record of the action kept. Our business is to look after those who are enrolled."

This action received the unanimous support of the officers of the associations in conference. It must therefore be the settled policy of the associations, and we ask them to conform to it. Let the enrollment of membership be kept permanently; and if any who have become members of the associations become indifferent to the work, the fact that their names are enrolled and that they are accounted members of the association gives the officers the right to call upon them and labor with them to awaken an interest in them for the work of Mutual Improvement. It may be true that we shall not always be able to get all the enrolled membership into active co-operation with us, but we shall get more of our young men into active work by retaining their names on the rolls and working with them from time to time, as above described, than if we failed to regard the membership as permanent.

One of the disadvantages under which Improvement Associations have had to operate has been the notion that has obtained in some quarters, that the society is dissolved with the adjournment in the early spring, and that it has no existence until reorganized in the fall or early winter. We desire that this impression should be obliterated. Our associations are permanent institutions, and the discontinuance of meetings in the spring is but an adjournment of the association which still continues its existence. If this latter idea prevails it will increase the prestige of our organization and do away with very much of the difficulty connected with our work. It is asked, however, if the entire enrollment of membership shall be called at every meeting; and it is urged as an objection that so many are away from their homes or absent through indifference that the roll call of the entire membership becomes burdensome, especially when so many are not present to answer. So far as that is concerned, the associations can make their own arrangements. A temporary roll for use in the meetings could be drawn up by the secretary if thought desirable; and that temporary roll be increased, of course, as members come in; but in addition to that, the regular enroll-

ment of members should be carefully preserved, and the officers should see to it that no young man is lost sight of. If some become indifferent to the work a labor should be taken up with them and the very best effort made to draw them into active membership and association work. In the case of not succeeding the first time then another effort and still another one should be made until success is obtained.

We call our missionaries' attention to this matter and ask them wherever they find associations who are not carrying out the expressed wish of the last General Conference in this particular, that they take up a labor with the association officers and insist that the policy of considering membership in the society as permanent be adopted.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*November 21st, 1898:* Governor Wells appoints Richard W. Young to be major of the First Battalion of light artillery volunteers, and promotes E. A. Wedgwood to be captain of Battery A, John F. Critchlow to be first lieutenant of Battery B, and George A. Seaman to be second lieutenant of Battery B. Major Young's commission will bear date of July 12th by authority of the war department. \* \* \* The American peace commission presents an ultimatum to the Spanish commission, offering \$20,000,000 for the Philippines. Spain is given one week to answer.

23rd: By an explosion of a powder mill at Lamotte, Missouri, six men are killed and several wounded. \* \* \* A fire which started in the east end of the building totally destroyed the Baldwin Hotel and theatre at San Francisco. \* \* \* General Blanco resigns as captain-general of Cuba and his resignation is accepted by the Spanish government.

24th: At the Thanksgiving banquet in London, England, all the speeches were expressive of British friendship for the United States and referred to an Anglo-American alliance.

26th: Ex-Queen Liliuokalani visits Salt Lake City. \* \* \* The new battleship "Wisconsin" was successfully launched at the Union Iron Works, San Francisco, this morning.

27th: Charles W. Coudock, the venerable actor, once so well known in Utah, dies in New York City. \* \* \* A severe storm rages on the eastern coast and New York, Pennsylvania, New Jersey and New England are snowbound. Many lives are lost. The steamer *Portland* from Boston is wrecked off High Head, Massachusetts, and over one hundred lives are lost. \* \* \* Spain decides to accept the American offer of \$20,000,000 for the Philippines.

30th: The sixth annual convention of the Municipal League opens in Indianapolis, Indiana.

*December 1st:* Mrs. Sarah M. Kimball, for many years prominently connected with the Relief Societies of the Church of Jesus Christ of Latter-day Saints, dies at her home in Salt Lake City. \* \* \* The grand jury at Carlinville, Illinois, reports an indictment against Governor John R. Tanner, of Illinois, for "palpable evasion of duty and malfeasance in office," in connection with the coal miners' strike at Virden, Illinois.

4th: A great block of buildings is destroyed by fire in New York. The loss is over \$1,000,000. \* \* \* A violent storm sweeps over the Middle and Central-Eastern States and great damage results.

5th: The closing session of the fifty-fifth Congress opens and the President's message is presented. The message in opening refers to the prosperity of the country, the immense volume of business, the increased treasury receipts, the advanced credit of the nation and the maintenance of its currency at what is termed "the world's highest standard." The President then proceeds to the discussion of the following subjects:

*The Spanish War*—Reviewing, at great length, the events leading up to it and the course of the struggle, praising the army and navy and the work of the Red Cross Society, and recounting the various steps in the peace negotiations.

*Agreement as to Cable Messages*—Expressing his sense of the fitness of an international agreement whereby the interchange of messages may be regulated on a fair basis of uniformity.

*International Expositions*—Expressing approval of the proposition for a standing appropriation for the acceptance of invitations to the United States to participate in such expositions.

*The Nicaraguan Canal*—Calling attention to the urgency of definite action by Congress at this session and the indispensability of the construction of this maritime highway.

*Events in China*—Reviewing the course of recent events there, urging the consideration by Congress of the recommendation of the Secretary of the Treasury, made to the House of Representatives on the 14th of last June, for an appropriation for a commission to study the commercial and industrial conditions of the Chinese Empire and report as to the opportunities for, and obstacles to, the enlargement of markets in China for the products of the United States; and informing Congress that ample precautions had been taken for the protection of the rights of American citizens in China.

*The Parisian Exposition*—Expressing the belief that the report of the American Director-General will call for an increase of the appropriation to at least \$1,000,000 and urging that it is our province to lead in



the march of human progress and not rest content with any secondary place.

*Our Relations with Great Britain*—Referring to the tact and seal with which the task of protecting Americans and their interests in Spanish jurisdiction was performed by diplomatic and consular representatives of Great Britain.

*Territory of Hawaii*—Reporting the action taken in regard thereto after the passage of the resolution of Congress providing for the annexation.

*Russian Relations*—Reporting that the Russian mission in this country and the American mission in Russia had been raised to the rank of Embassies; referring to the invitation of the Czar to this nation to send representatives to an international conference to consider a general reduction of the vast military establishments of the nations in time of peace, and stating that the Czar had been informed of the sympathy of this government with the principle involved in his proposal.

*Private Property at Sea*—Suggesting that the Executive be authorized to correspond with the governments of principal maritime powers, with a view of incorporating into the permanent law of civilized nations the principle of the exemption of all private property at sea, not contraband of war, from capture or destruction by belligerent powers.

*The Treasury Bureau*—Reviewing the condition of the finances of the United States, urging the importance of legislation for the maintenance of the present monetary standard and recommending the formation of a gold trust fund from which greenbacks should be redeemed upon presentation, but when once redeemed, should not thereafter be paid out except for gold.

*The Army and Navy*—Recommending that authority be given the President to increase the army to 100,000 men; and approving the recommendations of the Secretary of the Navy, that the navy be increased by the construction of fifteen new vessels of various classes. The message also recommended that the grades of Admiral and Vice-Admiral be temporarily revived.

The President recommends an appropriation and appointment of a joint congressional committee for the celebration of the centennial anniversary of the founding of Washington for the permanent capital of the United States, and concludes his message as follows:

“The alien contract law is shown by experience to need some amendment; a measure providing better protection for seamen is proposed; the rightful application of the eight-hour law for the benefit of labor and of the principles of arbitration, are suggested for consideration, and I commend these subjects to the careful consideration of the Congress.”

Under the same date Secretary of the Treasury, Gage, submits his estimates of expenditures for the fiscal year, ending June 30th, 1899, which call for \$593,048,378.

8th: Central Utah is visited by a severe east wind.

10th: The treaty of peace between the United States and Spain is signed at 8:45 p. m. \* \* \* Colonel Willard Young raises the American flag over the city hall of Marianao, Cuba.

11th: General Calixto Garcia, the Cuban patriot, dies of pneumonia, at Washington, D. C.

13th: President McKinley and party leave Washington to attend the peace jubilee at Atlanta, Georgia. \* \* \* The funeral of General Garcia occurs at Washington, D. C. \* \* \* Four war ships are ordered to Havana.

14th: President McKinley arrives in Atlanta, Georgia, and is given an enthusiastic welcome.

15th: President Lorenzo Snow issues an announcement stating the decision of the authorities of the Church to issue \$500,000 worth of bonds, and suggesting that residents of Utah should purchase them. \* \* \* The house of representatives passes the pension bill in twenty minutes, surpassing all previous records in the short time and lack of debate. \* \* \* Senator Calvin S. Brice, former United States Senator from Ohio, dies of pneumonia, in New York City.

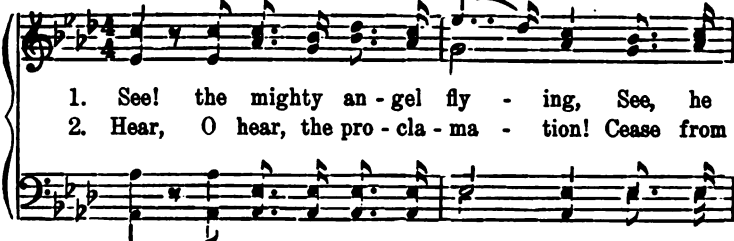
16th: Five regiments of regular infantry are ordered to prepare for service in the Philippines.

17th: Major-General Wesley Merritt, the late commander of the United States military forces in the Philippines, arrives in New York, from Paris.

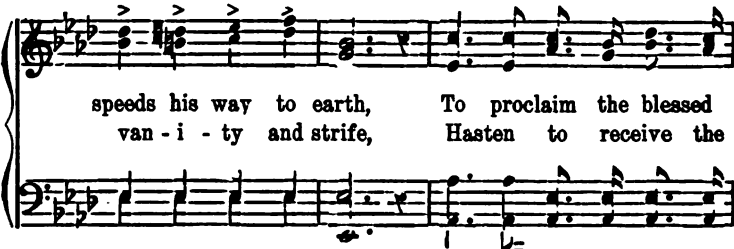
# SEE THE MIGHTY ANGEL FLYING.

[Quartette.]\*

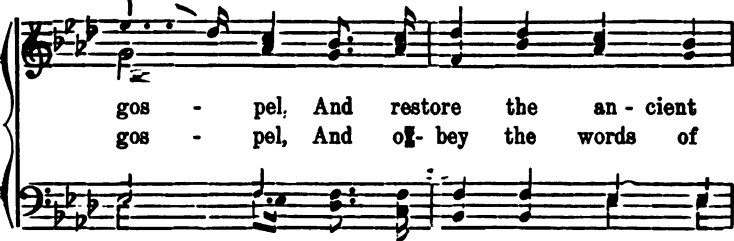
ARRANGED BY EVAN STEPHENS.



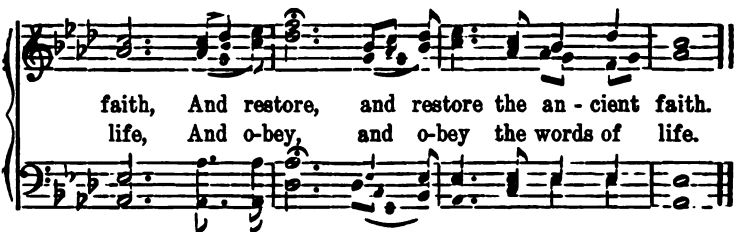
1. See! the mighty an - gel fly - ing, See, he  
2. Hear, O hear, the pro - cla - ma - tion! Cease from



speeds his way to earth, To proclaim the blessed  
van - i - ty and strife, Hasten to receive the



gos - pel, And restore the an - cient  
gos - pel, And ob - ey the words of



faith, And restore, and restore the an - cient faith.  
life, And o - bey, and o - bey the words of life.

\*The words of the song are from the Latter-day Saints' Hymn Book, page 114, and were written by R. B. Thompson. The music and arrangement is by Evan Stephens, and was composed and presented by Brother Stephens to his friend Elder George D. Pyper when the latter started on his mission through the Eastern cities of the United States, in 1896.

# IMPROVEMENT ERA.

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VOL. II.

FEBRUARY, 1899.

No. 4.

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## THE MORMON CHURCH.

BY ELDER FRANKLIN D. RICHARDS, PRESIDENT OF THE TWELVE  
APOSTLES, AND CHURCH HISTORIAN.

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### EDITORIAL NOTE.

It must always be borne in mind that the ERA is a missionary as well as a home magazine. This year as last it is being sent free to all our missionaries in all the world. This means that sixteen hundred copies of the ERA are sent to the various nations of the earth, there to represent the doctrines of the Church. It is therefore important that, as far as may be, said doctrine should be officially stated, that those who read may be assured that the presentation of the faith is reliable. It is this consideration, as well as the merits of the paper itself, which will make the following article on "The Mormon Church," by Elder Franklin D. Richards, particularly valuable to our missionaries abroad, and all those who are investigating the doctrines of the Church. Elder Richards is the President of the Quorum of the Twelve Apostles, as well as Church Historian, and therefore competent to speak with authority indeed upon the history and doctrine of the Church.

The circumstances under which this article was prepared are, briefly, these: The World's Parliament of Religions, held in Chicago

during the World's Columbian Exposition, 1893, gave rise to what is known as "The University Association," devoted to University and World's Congress Extension. The institution designed a first year's course of study in Universal History; a second year's course in Universal Literature; a third year's course in Comparative Religion, which includes in the text-book of the course, a monthly magazine called *Progress*, an account of each particular faith by a competent and eminent representative. "Only those with a long experience, firm belief and ardent love for a system can adequately state its nature and merits," says the gentleman in charge of this institution, a sentiment with which all will agree. Accordingly Professor Edmund Buckley, Ph. D., Docent of Comparative Religion, of the University of Chicago, opened the following correspondence with Elder Richards, by whose courtesy we are permitted to publish it:]

CHICAGO, U. S. A., April 19, 1897.

Mr. F. D. Richards,

*Historian's Office, Salt Lake City, Utah,*

MY DEAR SIR:—I take pleasure in requesting your co-operation in the plan outlined in enclosed announcement.\* In the execution of this plan we must of course give an account of every Christian Church or Society in America, and we feel sure that you will prefer that such account of your own church should be written by one of your own number, who can avoid misconceptions and write with conviction. If so, we shall be glad to hear from you, or, should you be unable to undertake the task, to receive from you a nomination of some other suitable person. I send you a number of our current series in Universal Literature, with which that in Universal Religion will be uniform. We shall take pleasure in mailing you the series in religion, as it appears month by month, if you can favor us as above. Please note that we want only the American period of your Church History. Its earlier history in other countries, if it have any, will be cared for in a general account of Church History by another hand; but you will do well to begin with a brief statement of such earlier history in order to make your account complete in itself. We can allow for this account only about nine hundred words of your own composition, with as many more of quotations in support of the statements made in your text. These quotations will naturally be taken from the creeds or the representative writers of your society. Any too long

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\* The substance of which is stated in the foregoing editorial note.

for inclusion within these limits may be relegated to an appendix. We suggest the following sub-topics.

- (1) Historic sketch embodying the principles of your church.
- (2) How far have these principles been found realizable?
- (3) How far can they hope to be further realized in the future?
- (4) On what conditions would you unite federally with other churches?

We should not require this article until January, 1898, but need a response within a few days, since we are about to publish a prospectus of our entire course.

Believe me,

Very cordially yours,

[Signed] E. BUCKLEY.

SALT LAKE CITY, May 4, 1897.

*Edmund Buckley, Ph. D.*

*Editor Docent in Comparative Religion,  
University of Chicago,*

MY DEAR SIR:—I have the pleasure to acknowledge receipt of your distinguished favor of the 19th ultimo.

I appreciate the sentiment that each religious society, church or denomination should be represented by one of its own number, who can write correctly, avoid misrepresentation and give his honest convictions of the matters stated. The world-wide calumnies and conflicting statements that have been written of our people and published in the encyclopædias, magazines and other publications throughout the land, awaken in one an appreciation of an opportunity to represent ourselves instead of being misrepresented by others.

I shall endeavor to furnish you an article as contemplated in your letter above referred to by the time named—January, 1898—meantime shall be pleased to receive any further suggestions that may appear of benefit to the purpose designed.

Sincerely and cordially yours,

[Signed] F. D. RICHARDS.

SALT LAKE CITY, UTAH, February 9, 1898.

*Rev. Edmund Buckley, Ph. D.*

*Editor Docent in Comparative Religion,  
University of Chicago,*

MY DEAR SIR:—In compliance with your request of April 19th, 1897, I have the pleasure to forward you an historical statement of the

Church of Jesus Christ of Latter-day Saints, including its principles of faith, doctrines, ordinances, etc., and have endeavored to bring it within the limits indicated accompanying the request.

I sincerely hope and urgently request that you will grant me a full insertion of this clear, concise and comprehensive statement of our religion in your highly instructive and interesting publication.

Please inform me at your early convenience if I may be so favored, and oblige,

Yours very respectfully,

[Signed] F. D. RICHARDS.

Accept my grateful acknowledgement for the numbers of Comparative Religion. I intend to subscribe for the other literary numbers.

F. D. RICHARDS.

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CHICAGO, February 14th, 1898.

Elder F. D. Richards,

Box 1678, Salt Lake City, Utah,

MY DEAR SIR:—We have received your article on the History of Mormonism, and are greatly obliged for the prompt and careful attention which you have given it. We have not yet received all of the manuscripts which go in the number containing your article, therefore, we are unable to tell just how much space we will have at our disposal for each article, but we shall try to publish your article in full, as requested. By the way, could you not send us some good illustrations or photographs of the Temple and Tabernacle, also of Brigham Young, and the present President of the Mormon Church, which we can publish in connection with the article? Good printed illustrations which we can reproduce would be preferable, but photographs would also answer our purpose. The cuts could be returned to you if desired.

Yours truly,

THE UNIVERSITY ASSOCIATION,

EDMUND BUCKLEY.

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The photographs asked for were supplied by Elder Richards, and with the article appeared in the November number of *Progress*, and is here reproduced.

#### THE MORMON CHURCH.

The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, was organized April 6th, 1830, at Fayette, Seneca County, New York, Joseph Smith, Jr., being accepted

as the first Elder and Oliver Cowdery as the second Elder of the Church. The members composing the body of the Church were believers in God the Father, in Jesus Christ His Son, and in the Holy Ghost. They had repented of their sins and had been baptized by immersion in water for the remission of sins and were confirmed members of the Church by the laying on of the hands of the Elders, who sealed upon them the gift of the Holy Ghost, with the privilege of receiving and enjoying all the gifts and powers which came from the possession of that Spirit in olden times. This was done by revelation and commandment of the Most High God, who, with Jesus Christ, His Son, had appeared to Joseph Smith in heavenly vision. An angel of God had also appeared to the youthful prophet and disclosed to him the spot where records of the original inhabitants of the American continent were hidden, which, after repeated visits and instructions from the angel, were delivered into his hands. They consisted of a number of metallic plates having the appearance of gold, on which were inscribed on both sides hieroglyphics narrating the history, travels, rise and fall of a colony brought upon this continent at the scattering of people from the tower of Babel, and of a later migration of Israelites from Jerusalem, when Zedekiah was king of Judah. The religion of those people was described and particulars were given of the establishment of the Church of Christ among them, by his appearance in person after his resurrection and ascension. With the plates was the Urim and Thummim, by means of which and the gift and power of God, Joseph Smith translated a portion of the record which had been abridged and compiled by a prophet among those ancient people named Mormon. The book thus translated is therefore called the Book of Mormon, and it has been published in several languages.

Previous to the organization of the Church, Joseph Smith and Oliver Cowdery had been visited by John the Baptist, who conferred upon them the Aaronic Priesthood, with the authority to baptize for the remission of sins; and also at a later date by Peter, James and John, who ordained them apostles of Jesus Christ, with authority to confer the Holy Ghost upon baptized, repentant believers, by the laying on of hands; also to organize and establish the Church of Christ in all its fullness preparatory to the second advent of the Savior. Guided by the spirit of revelation, the prophet, seer



and revelator, Joseph Smith, proceeded to fulfill his mission. The Gospel was preached, the Holy Ghost was poured out upon converts and was manifested in healings, miracles, tongues, interpretations, prophecy, visions, and all the gifts enjoyed in the primitive Christian Church. Men were called by revelation to fill the various offices of the Church, including Apostles, Seventies, Elders, Priests, Teachers and Deacons, Bishops, Evangelists, etc., and missionaries were sent out into the world to preach the Gospel without "purse or scrip." People who received their testimony that the Gospel and Church of Christ had been restored to earth, obtained a witness from God, personally, of the truth of these things, and as the elect of God, gathered from all parts of the earth to the bosom of the Church in America.

Persecution raged against the Church from the beginning. All kinds of misrepresentation were resorted to by its enemies. The Saints were driven from their possessions in Missouri and afterwards in Illinois; many of them were slaughtered by mobs, their property was confiscated, and in 1844, on June 27th, the Prophet Joseph Smith and his brother Hyrum were shot to death by mobocrats with blackened faces, at Carthage, Illinois. Subsequently the body of the Saints were driven from the city of Nauvoo, which they had built on the banks of the Mississippi, and under the leadership of Brigham Young, who was the President of the Twelve Apostles, the persecuted Saints made their way to Winter Quarters, on the banks of the Missouri river, near where Council Bluffs now stands. It was there that the Mormon Battallion of five hundred able-bodied men were enlisted, at the call of the President of the United States, to aid their country in the war with Mexico. They were the strength of the body of the Church, but, were parted with in the true spirit of patriotism. They made an unparalleled march across the deserts to their destination, leaving their families to struggle for existence in that then unsettled region. In 1847 the famous journey from the Missouri river across the plains and mountains was accomplished by Brigham Young and the Pioneers, numbering one hundred and forty-three men, three women and two children. They reached the spot where Salt Lake City now stands, July 24th of that year. The great Temple, costing more than three million

dollars, rears its towers on the spot where Brigham Young declared at that time, "Here we will build the Temple of our God."

The Church of Jesus Christ of Latter-day Saints has now its branches in all the civilized nations and upon many islands of the sea. It has sixteen hundred Elders in the mission field, laboring without pay. Its membership numbers about 300,000. It has four magnificent Temples, in which are administered ordinances for the living and the dead. It is presided over by Lorenzo Snow, George Q. Cannon and Joseph F. Smith, Apostles of Jesus Christ, holding the keys of the kingdom of heaven, with the binding and loosing power which Christ conferred upon Peter, James and John, and which they restored to earth. It has Twelve Apostles to open the door of the kingdom in all nations and set in order the affairs of the Church. It has all the orders of the Christian ministry and priesthood which were in the Church during the first century of the Christian era. It administers the same ordinances and enjoys the same unity, power, spiritual gifts and divine communications as were then bestowed.

Mormonism affirms the personality of God and the universal diffusion of his Spirit as the life and light of all things. It teaches that the spirit of man is the offspring of God, and existed as a living entity before the incorporation in a mortal body; that it will not only continue after death, but will be clothed upon with a resurrected body in such degree of glory and progress as it shall be fitted for by the deeds done in the flesh; that all mankind will be raised from the dead, and be judged according to their works; that in order to gain the celestial or highest degree of glory, men and women must be born of water, by baptism, and of the Spirit, by the gift of the Holy Ghost, obtained through the laying on of hands, and must then "live by every word that proceedeth out of the mouth of God;" that punishment will be awarded to the wicked according to their demerits; that while God's punishment is eternal, because he is the eternal lawgiver, sinners receive of that punishment in degree and for the necessary time to bring them to repentance and reformation; that the Gospel preached to men in the flesh is and will be preached to those in the spirit who have departed from the body without the opportunity of receiving the pure truth as revealed from heaven; that the living Saints may officiate in

sacred places in behalf of their dead ancestors and relatives in the ordinances necessary for salvation; that the coming of the Savior to reign as king of kings is near at hand, and that this Gospel of the kingdom is to be preached to all nations as a witness of his advent; that the kingdoms of this world will become the kingdom of God and his Christ; that Satan will be bound, the earth be cleansed from corruption and the glory of God will cover it as the waters cover the deep; and that eventually all mankind, with the exception of the sons of perdition, who sin against the Holy Ghost after having received it, will be saved in some degree of happiness, usefulness and glory.

Marriage among the Latter-day Saints is a sacrament. It is solemnized for time and for all eternity. It is sealed on earth by one having divine authority, and is therefore sealed in heaven. Death may part the pair for a time, but the bond being eternal, cannot be sundered by death or by any power that is not divine. This union of the sexes is essential to perfect exaltation in the celestial world. The marriage does not take place in or after the resurrection, but in this life, where the parties are tested in their probation. Those persons who arrive at no higher condition than that of angels, are ministering spirits unto the sons and daughters of God, who obtain "a far more and eternal and exceeding weight of glory." The redeemed and sanctified and crowned heirs of God and joint heirs with Jesus Christ dwell in the presence of the Father and the Son, and, at the head of their own posterity, "inherit all things" and reign as kings and priests unto God in everlasting glory, majesty and dominion.

The Prophet Joseph Smith, when asked for an epitome of the faith of the Latter-day Saints gave it in the following form:

#### ARTICLES OF FAITH.

1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, viz., Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healings, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of heaven.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiac glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things;" we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.—*Joseph Smith.*

As to the personality of God the Father, the Latter-day Saints refer to the following:

"And God said, Let us make man in our image, after our likeness.

\* \* \* So God created man in his own image, in the image of God created he him, male and female created he them." (Gen. i: 26, 27.

"For man indeed ought not to cover his head, forasmuch as he is the image and glory of God." (I Cor. xi; 7.)

"Then went up Moses and Aaron, Nadab and Abihu and seventy of

the elders of Israel, and they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." (Exodus xxiv; 9, 10.)

Jesus the Son of God is declared to be "The brightness of his glory and the express image of his person." (Heb. i; 3.)

"Who is the image of the invisible God, the first-born of every creature." (Col. i; 15.)

The omnipresence of God by his Spirit universally diffused, is thus declared:

"This is the light of Christ, as also he is in the sun and the light of the sun and the power by which it was made; also he is in the moon, and is the light of the moon and the power thereof by which it was made; as also the light of the stars and the power thereof by which they were made; and the earth also and the power thereof, even the earth upon which ye stand; and the light which now shineth, which giveth you light, is through him which enlighteneth your eyes, which is the same that quickeneth your understandings, which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Revelation to Joseph Smith, December 27, 1832.)

"And the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." (Gen. i; 2.)

"By his Spirit he hath garnished the heavens." (Job xxvi; 13.)

"Thou sendest forth thy Spirit, they [the beasts of the field] are created; and thou renewest the face of the earth." (Psalm civ; 30.)

"And shall put my Spirit in you and you shall live." (Ezek. xxxvii; 14.)

"There is a spirit in man and the inspiration of the Almighty giveth them understanding." (Job xxxii; 8.)

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh." (Joel ii; 28.)

"It is the Spirit that quickeneth." (John vi; 63.)

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God." (I Cor. ii; 10.)

That the spirits of men are the offspring of God, is shown in the following:

"And now verily I say unto you, I was in the beginning with the

Father and am the first-born; and all those who are begotten through me are partakers of the glory of the same and are the Church of the first-born. Ye were also in the beginning with the Father." (From revelation to Joseph Smith, May 6, 1833.)

"Furthermore we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" (Heb. xii; 9.)

"I ascend unto my Father and unto your Father; and to my God and to your God." (John xx; 17.)

"And again when he bringeth in the first begotten into the world," etc. (Heb. i; 6.)

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. \* \* \* Wherefore in all things it behooveth him to be made like unto his brethren," etc. (Heb. ii; 14-17.)

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John iii; 2.)

"Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. \* \* \* When the morning stars sang together and all the sons of God shouted for joy?" (Job xxxviii; 4-7.)

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." (Eccles. xii; 7.)

The resurrection of the body, extending to the resuscitation of all who have lived and died on earth, to be judged in the resurrected body for the deeds done in the natural body, is a scriptural doctrine, as may be seen from these texts:

"There is a space between death and the resurrection of the body and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be reunited both soul and body and be brought to stand before God and be judged according to their works. The soul shall be restored to the body and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame." (Book of Mormon, page 354.)

"Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous." (Ibid., page 267.)

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that

have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v; 28, 29.)

"And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." (Rev. xx; 12.)

"There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differet from another star in glory; so also is the resurrection of the dead." (I Cor. xv; 41.)

That baptism of water and of the Holy Ghost is essential, the following show:

"Go ye into all the world, preach the Gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. And he that believeth and is baptized shall be saved, and he that believeth not shall be damned. \* \* \* As I said to mine Apostles, I say unto you again, that every soul that believeth on your words and is baptized by water for the remission of sins, shall receive the Holy Ghost, and signs shall follow them that believe. \* \* \* Verily, verily I say unto you, they that believe not on your words and are not baptized in water in my name for the remission of their sins, that they may receive the Holy Ghost, shall be damned and shall not come into my Father's kingdom." (Revelation to Joseph Smith, November, 1831.)

"Jesus answered, verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John iii; 5.)

"Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi; 15, 16.)

"Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii; 37, 38.)

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. \* \* \* Then laid they their hands on them and they received the Holy Ghost." (Acts viii; 12-18.)

That this Gospel will be preached to all people, both living and dead, see the following:

"For Christ also hath suffered for sins, the just for the unjust, that

he might bring us to God; being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." (1 Peter iii; 18-20.)

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (Ibid. iv; 6.)

The living Saints may perform ordinances for the repentant dead:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. xv; 19.)

"And saviors shall come up on Mount Zion to judge the Mount of Esau and the kingdom shall be the Lord's." (Obadiah i; 21.)

"God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi; 40.)

That the true Gospel is to be preached to prepare the way for Christ's coming and the end of the world, see the following:

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." (Matt. xxvi. 14.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice Fear God and give glory to him, for the hour of his judgment is come." (Rev. xiv; 6. 7.)

That Satan will be bound, the earth be cleansed from corruption, the kingdoms of this world become the kingdom of our God, and that the reign of Christ and his triumph over error and Satan shall be complete and universal, are supported by the following texts:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan and bound him a thousand years.

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the



thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. xx; 1-3.)

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death." (Rev. xx; 13, 14.)

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. xxi; 3, 4.)

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

"Looking for and hasting unto the coming of the day of God, wherein, the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter iii; 10-13.)

"Behold the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

"The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish.

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isaiah xxiv; 1-6.)

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

"And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." (Isaiah xxiv; 21-23.)

"And at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians ii; 10, 11.)

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Daniel ii; 44.)

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominions, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel vii; 13, 14.)

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isaiah lxx; 25.)

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. (Isaiah lxvi; 22.)

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death.

"For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him.

"And when all things shall be subdued unto him, then shall the Son

also himself be subject unto him that put all things under him, that God may be all in all." (Cor. xv; 24-28.)

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

"It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

"The first man is of the earth, earthy: the second man is the Lord from heaven.

"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

"Behold I show you a mystery: We shall not all sleep but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I. Cor. xv; 41-54.)

As to eternal marriage and the glory and dominion of the redeemed, it will be seen that when the first marriage was performed in Eden, the pair were immortal. Death came by sin, but life was restored through the atonement. Adam and Eve are therefore man and wife for eternity.

"And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." (Gen. ii; 22.)

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. i; 27, 28.)

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (I Cor. xv; 21, 22.)

"Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." (I Cor. xi; 11.)

"And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx; 4-6.)

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: we shall reign on the earth. (Rev. v; 9, 10.)

"And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the

beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi; 3-7.)\*

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### A DREAM OF YOUTH.

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*(Written for the Era.)*

A dream of youth well nigh forgot,  
Comes o'er me like a new-born thought.  
A dream to me that now doth seem  
'Twas much akin to Jacob's dream—  
In which a ladder stretched on high  
Connection made 'twixt earth and sky.  
Not mine a ladder, but a stairway wide,  
Bannistered well on either side.  
That once, when started on the way,  
'Twas easy in the right to stay.  
'Twas years of toil to reach the strand,  
Where an angel beckoned with outstretched hand  
To me, who stood in doubt and fear,  
A boy, to choose twixt "Far" and "Near,"  
The "Near" the earth, the joys of man,  
Which well have proved themselves a ban.  
The "Far," the sky, where immortals dwell—  
I fain no more my dream would tell.  
For lingering there twixt doubt and fear  
I saw the stairway disappear—

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\* We suggest that in missions where the Elders are publishing tracts setting forth briefly the history and doctrines of the church, they could not do better than to publish the above article as a tract.—*Editor*.

The angel faded as fade the stars  
At the approach of day!

\* \* \* \*

This dream was in my early youth.  
Not mine to realize the truth  
My dream had taught me, but I went  
Down life's wrong way with nature bent—  
Refusing to receive the truth,  
That if I started in my youth  
Upon the way which leads to God,  
'Twere easy to hold fast the "Iron Rod,"\*  
Which leads into the courts above,  
Made happy by divinest love.

\* \* \* \*

I failed, did wrong—am struggling yet  
Back in God's highway to get.  
But hard it is when once we stray  
Back to the light to find our way!

ANON.

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\* Meaning the word of God. The simile is taken from the Book of Mormon.

## ABDALLAH AND SABAT.

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### A TALE.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and visit foreign countries. They were both zealous Mohammedans. Sabat was son of Ibrahim Sabat, a noble family of the line of Beni Sabat, who trace their pedigree to Mohammed. The two friends left Arabia, after paying their adorations at the tomb of their prophet, and traveled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zeman Shah, king of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith, by the perusal of a Bible, (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mohammedan states, it was then death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But, sir," said Sabat, when relating the story himself, "I had no pity. I caused my servants to seize him, and I delivered him up to Marad Shah, king of Bochara. He was sen-

tenced to die, and a herald went through the city of Bochara, announcing the time of execution. An immense multitude attended, and the chief men of the city. I also went, and stood near Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with), 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked up steadfastly towards heaven like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, sir," said Sabat, in his imperfect English, "he never changed, he never changed! And when he bowed his head to receive the blow of death all Bochara seemed to say, 'What new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He traveled from place to place seeking rest and finding none. At last he thought he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a mufti, or expounder of the Mohammedan law, his great learning and respectable station in his own country rendering him well qualified for that office. And now the period of his conversion drew near. While he was at Visagapatam, in the northern Circars, exercising his professional duties, Providence brought in his way the New Testament, in the Arabic language. He read it with deep thought, the Koran lying before him. He compared them together with patience and solicitude, and at length the truth of the gospel fell on his mind, as he expressed it, like a flood of light. Soon afterwards, he proceeded to Madras, a journey of three hundred miles, to seek Christian baptism, and having made a public confession of his faith, he was baptized in the English church at that place, by the name of Nathaniel, in the twenty-seventh year of his age. When his family in Arabia heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother



to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam his brother presented himself in the disguise of a faquir, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother! The assassin would have become the victim of public justice; but Sabat interceded for him, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

When Sabat forgave and interceded for his brother, he was no longer the fanatic pitiless Mohammedan, but the professor of a religion which teaches mercy and forgiveness to our most implacable enemies.

# ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

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## FULFILLMENT OF DREAMS.

BY ELDER M. F. COWLEY.

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On the 5th day of July, 1876, I was told by the Patriarch Wm. McBride, "Thou must prepare thy mind, for the time is not far distant when thou shalt be called into the ministry, and shalt travel much for the Gospel's sake both at home and abroad." From my earliest remembrances I had anticipated that at some future time, I would, like other young men, be called to "fill a mission," but from the time the Patriarch uttered the words quoted above upon my head, the spirit of studying the Scriptures and preparing my heart for the work, rested upon me more intensely than ever before. Accordingly I studied and memorized many passages of Scripture upon the fundamental principles of the Gospel, which proved to be of inestimable value to me in subsequent years. The latter part of January, 1878, I was called to perform a mission in the Southern States. About that time Elder John Morgan was called to preside over the Southern States Mission. Before leaving home President Morgan was very careful to teach myself and others the absolute necessity of traveling without "purse or scrip," and to avoid sending home for money, stating that those who had been supplied with means from home, and depended upon that means for support in the missionary field had blocked up the

way of receiving testimonies, by the direct manifestations of God's power in their behalf, and in too many instances had made total failures of their missions. This counsel made a deep impression upon my mind, and I felt determined to carry it out. While this was a good resolution, it was probably made, as proven by subsequent events, too much in the same spirit of self-reliance which actuated Peter when he said to his Lord and Master, "Though all men deny thee yet will I not."

Elder Henry W. Barnett and myself left Salt Lake City, February 24th, 1878, for the South, with instructions to spend some time in Graves County, Kentucky, among the relatives of Elder Samuel R. Turnbow of this city, and from whose nephew B. R. Turnbow, the Elders had received an invitation to visit. If we found no encouraging field of labor there we were to proceed to the State of Virginia. We spent one month in Kentucky, and held a number of public meetings and Gospel conversations. My companion felt impressed that we should go to Virginia, and started for that field about April 1st. Not having a very liberal supply of money we traveled by steamboat instead of rail from Paducah, Ky., to Nashville, Tennessee. From thence we proceeded by rail to Chattanooga, where we found ourselves in a strange city without sufficient means to pay our way to Big Lick, our railroad destination in the State of Virginia. We had enough, however, to pay for lodging a few days, and obtain a little food each day. We had addresses of members of the Church in Kentucky and Virginia, and concluded to write them for means, as a loan, to help us to our field of labor. We did so, but in every instance failed to procure assistance, and in some instances received no response to our letters. In the meantime the little money we had was well nigh exhausted, until we had to get trusted for our lodging, and for food expended sometimes five cents, sometimes ten cents a day each for a few crackers and a little cheese or a bowl of bread and milk. While in this straightened situation, I dreamed that I was housed up in a room where there was no air, and in struggling for breath I would turn to the North, then to the East, then to the South, but in vain, until I turned my face to the West, when it seemed that an opening was made in the enclosure and I breathed with freedom. Upon awakening I felt very depressed, for it seemed to me that the

dream meant that while we had friends North of us in Kentucky, East in Virginia, and South in Georgia, the only hope was to write home for money and this I fought against with a strong resolution. Again, I slept and dreamed that I received two letters from home in the same mail, one was a pale, cream-colored envelope, the other, the old-fashioned deep yellow, and addressed to me in my mother's hand-writing. When I awoke in the morning I was still depressed, for while the dreams were clear to my mind as having a decided importance, it was against my inclination to write home for money, so I held out for several days, and did not tell my companion the dream. In a few days, however, Elder Barnett made a remark to me, which impressed me that it was my duty to write for means, which I did, and when the answer came, there were two letters instead of one. One was contained in a pale, cream-colored envelope, the other a deep yellow, addressed to me in my mother's hand-writing, in all particulars just as I had seen it in my dream, and containing means for our assistance.

During a six weeks' sojourn in Chattanooga without friends and short of means, I also had a dream which was given to me more than once, and which many Elders also experience, and that was that I was home from my mission before my time; and any Elder who has such a manifestation knows what remorse and sorrow rests upon him while in the dream, and what joy and peace fills his soul when he awakes and finds himself still far away from home and kindred where duty casts his lot. In one of these dreams I saw President John Taylor, and was very fearful of meeting him lest he should chide me for being home too soon; but when he spoke, he smiled and in terms of kindness said, "Well you're home, are you; you can prepare to go to Georgia now." I finished my mission, was honorably released, and was home a little less than six months, when I was called again to the Southern States. Having been so greatly blessed in Virginia, having so many friends there, I naturally inclined to go there on my second mission, but President Morgan did not want me to return to that field but assigned me to the State of Georgia to labor with Brother John W. Taylor. Thus fulfilling my dream, though President Morgan knew nothing of the dream until after its fulfillment.

To some these manifestations may appear childlike and

simple. Suppose they do; we are all children—"children of a larger growth." The Prophet Joseph Smith said if the Lord should speak to a child he would speak as a child, that the child might understand.

The lessons I learned by my experience of trial and dreams in Chattanooga were very useful. The experience taught me that while a doctrine is true and designed to be continuous, such as the injunction to travel without "purse and scrip," no man can carry it out by his own strength, it must be done by the help of the Lord, or it can not be done at all. It is one thing to know the truth of a doctrine in theory; it is another thing to know how to rightly apply it.

The manifestation of being home before the right time so filled me with chagrin and sorrow, that I was constantly buoyed up with courage to discharge my duty and be contented in my field of labor until honorably released to return to my mountain home.

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## NIGHT.

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Deep in the starry silence of the night  
Breathes low the mystery of Life and Death,  
While o'er the darkened waters wandereth  
A voiceless spirit, veiled from mortal sight.  
Upheld, enfolded in the encircling height  
Of heaven, the hushed Earth softly draws her breath,  
And in the holy stillness listeneth  
To sweeping wings of far-off worlds in flight.  
Beauty ascends in elemental prayer:  
Lifted in worship, lost in wonderment,  
I join in Nature's night antiphony  
That vibrates in the calm and sentient air;  
And through the veil of darkness am content  
To touch the garment of Eternity.

SELECTED.

# EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

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## LETTER II.

DEAR BROTHER:—

In the last *Messenger and Advocate* I promised to commence a more particular or minute history of the rise and progress of the Church of Latter-day Saints; and publish, for the benefit of inquirers, and all who are disposed to learn. There are certain facts relative to the works of God worthy the consideration and observance of every individual, and every society:—They are that he never works in the dark—his works are always performed in a clear, intelligible manner; and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of Enoch, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life forever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall

rock from their base to their center; the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instructions to Moses and Aaron; of the perplexities and discouragements which came from Israel for their transgressions; their organizations upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations whenever God has established his church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular systems of the day. I cannot reasonably expect, then, that the large majority of professors will be willing to listen to my argument for a moment, as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth. Of this I may say as Tertullian said to the emperor when writing in defense of the saints in his day: "Whoever looked well into our religion that did not embrace it?"

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced and the harsher the means

employed to effect its extinction, the more numerous are its votaries. It is not the vain cry of "delusion" from the giddy multitude; it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: that light which enlightens men, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparant. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart unweakened. The many oppositions which have encountered it; the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as excellent; while its certainty is the same, and its foundation upheld by the hand of God!

One peculiarity of men I wish to notice in the early part of my narrative.—So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their society, worth,



and counsel, they were ready to exclaim, "how great and inestimable were their qualities, and how precious is their memory!"

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchres of the prophets, and condemn their fathers for putting them to death; making important boasts of their righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world! No wonder that the inquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death. Why were not all converted in his day and taken with him to glory? Noah it is said, was perfect in his generation: and it is plain that he had communion with his Maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world. Why were not the world converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted, and extolled his faith: and he is even represented in the scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by our Lord, "How can the children of the bride-chamber mourn while the bridegroom is with them?" It is said, that he traveled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, etc. The people saw and heard—they were particularly benefited many of them, by being healed of infirmities, and diseases; of plagues and devils; they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was

fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon the people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears that they, as others were before them, were looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the life of one equally as precious as the other? and is not the truth just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulchre is garnished while the latter is deprived a dwelling among men, or even an existence upon earth! Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines he advocated—they wanted an excuse, and they soon found one—"He hath a devil!" And who among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, "Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners!" You see an excuse was wanting, but not long wanting till it was found—who would follow a dissipated leader? or who, among the righteous Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanor might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner and an accomplice of Beelzebub, the prince of devils!

If singularity of appearance, of difference of manners would command respect, certainly John would have been revered, and heard. To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise doctors, the righteous scribes, and declaring, at the same time that the Lord's kingdom would soon appear could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—"He hath a devil."

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the direction of heaven as delivered to the world by them; but when one came teaching the same doctrines,

and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse in this respect—if they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word; or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were given through men of imperfections, and subject to passions. It is a general belief that the ancient prophets were perfect—that no stain or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias (Elijah) was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayers it rained not on the earth by the space of three years and a half.

There can be no doubt that those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his

mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that he rose triumphant and victorious over the grave and him that has the power of death. This, man could not do—it required a perfect sacrifice—man is imperfect; it required a spotless offering—man is not spotless; it required an infinite atonement—man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of them. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not rumor though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of one's merits or demerits. If it is, we erect an altar upon which we sacrifice the most perfect of men and establish a criterion by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.

## ANSWERS TO INTERESTING QUESTIONS.

BY ELDER C. W. PENROSE, ASSISTANT CHURCH HISTORIAN.

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[Some time ago a gentleman in Shirley, Massachusetts, wrote to President Lorenzo Snow for information concerning "Mormonism;" in answer some literature was sent to the gentleman which gave rise to the following correspondence which is self-explanatory.—EDITORS.]

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SHIRLEY, MASS., NOV. 29TH, 1898.

*Lorenzo Snow, President Mormon Church:*

FRIEND: I acknowledge with thanks the receipt of pamphlet entitled "Voice of Warning," and twelve numbers of "Rays of Light." I have been much interested in reading this matter and although it is rather out of the course of my usual line of thought I yet recognize a ray or two of light. To say the least, your system seems worthy of investigation, and as I have been for some years past and still am a seeker after truth I would ask the privilege of corresponding with some intelligent mind of your faith. I desire to become satisfied as to whether or not I am called to be a partaker with you in your sphere of action. There are some points not touched upon in the pamphlets sent which I would like to know about and think a good way would be to ask questions. In this way you will comprehend the bent of my thought and I shall come to an understanding of your faith. If you will kindly answer clearly and to the point, I shall be greatly obliged.

### THE QUESTIONS.

1. At the present time are there any among you who are able and who do cast out devils, speak with new tongues, handle deadly

things without harm, and heal physical diseases by laying on of hands?

2. Are there any medical doctors and lawyers among you who practice their profession?

3. Do you recognize community of goods to be an essential doctrine of Christianity? Is your system communistic? If not how do you explain the following: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common." "Neither was there any among them that lacked," etc. The Acts, 32: 34th and 35th verses. Kindly explain your system, if neither communistic nor competitive.

4. Do you practice polygamy, and if so, where in the teachings of Jesus Christ do you find authority for such practice? Kindly give me your views on the sex question and reasons for polygamy.

5. How do you explain the following: "But he said unto them, all men cannot receive this saying save they to whom it is given." "For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it" ? Matthew xix: 11th and 12th verses.

6. How do you explain the following: "Jesus answered and said unto them, ye do err not knowing the scriptures, nor the power of God." "For in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven" ? Matthew xxii: 29th and 30th verses. What do you understand by the word "resurrection" as used here?

7. Explain the following: "But as the days of Noe were, so shall also the coming of the Son of man be." "For as in the days that were before the flood, they were eating and drinking and giving in marriage until the day that Noe entered into the ark." Matthew xxiv: 37th and 38th verses.

8. Explain the following: "For when they shall rise from the dead they neither marry nor are given in marriage but are as the angels which are in heaven." Mark xii: 25th verse. What do you understand by the word "dead" as used in this verse?

9. Explain the following: "And he stretched forth his hand

toward his disciples and said, Behold my mother and my brethren. For whosoever shall do the will of my Father," etc. Matthew xii: 49th and 50th verses.

10. Explain: "I am come not to send peace but a sword. For I am come to set a man at variance against his father and a daughter against her mother," etc. Matthew x: 34th to 39th verses.

If you have greater light than I am already in possession of and can demonstrate a purer, holier life I am willing to acknowledge it.

Sincerely in truth I remain,

E. J. S.

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SALT LAKE CITY, UTAH, DEC. 29, 1898.

*Mr. E. J. S.:*

DEAR FRIEND: A letter of inquiry addressed by you to President Lorenzo Snow has been handed to me to answer, as President Snow has been too busy to give it his personal attention. This will account for the delay in replying to your questions.

#### THE ANSWERS.

*First:* You ask if there are any among us who are able to cast out devils, speak with new tongues, heal diseases by laying on hands, etc. *Answer:* The promise of Jesus Christ to "them that believe" (Mark xvi: 17, 18) has been fulfilled to the letter in the Church of Jesus Christ of Latter-day Saints, as it was among the saints in former days. There have been and are frequent manifestations of the power of God through faith among the members of this Church. No one claims to have such power in and of himself. It is of God, obtained by individual faith.

*Second:* Yes, there are medical doctors and lawyers among us who practice their profession.

*Third:* We do not recognize "community of goods as an essential doctrine of Christianity." The passages in Acts iii simply relate what took place in the days of the Apostles. Communism is not taught in the New Testament nor believed in by the Latter-day Saints. At present every person enjoys the right of property.



Each owns that which he accumulates, one-tenth of his increase being donated to the Church, the authorities of which see that the poor are properly supplied. Our system contemplates a more perfect social order, in which every man will be a steward over that which is placed in his possession, the ownership being recognized as in the Lord. The earth and the fullness thereof are his. Each steward will receive his support out of the means which he handles, the increase and surplus being held by the Church, for the benefit of the whole body of its recognized members, he giving an annual account of his stewardship. This is but a very brief outline of the plan revealed for the future government of the Saints financially, which cannot be fully carried out in the present condition of statutory enactments.

*Fourth:* Polygamy, that is the marrying of plural wives, is not now practiced in this Church. The law of the Lord requires the Saints to be obedient to the laws of the land in whatever nation they reside. The secular law being against this practice, it is now prohibited both by Church and State.

*Fifth:* The meaning of Matthew xix: 11, 12 is obvious, except that part of it which speaks of those who "have made themselves eunuchs for the kingdom of heaven's sake." This means that some men have devoted themselves to laboring for the interests and salvation of mankind to the extent that they do not marry, but continue in the ministry and sacrifice themselves; so that it may be said of them, figuratively, that they have made themselves eunuchs for the kingdom of heaven's sake. As Jesus said, "There are few that can receive this," and practice it.

*Sixth:* The meaning of the word "resurrection" in Matthew xx: 29, 30 is the state of mankind after they are raised from the dead (see John v: 28, 29; Revelation xx.) Marrying and giving in marriage is not ordained for that state. It is an ordinance for this life, established in the Garden of Eden before death entered into the world. Adam and Eve were made one by a divine ceremony, and as "the man is not without the woman, neither the woman without the man in the Lord," (I. Cor. xi: 11.) Adam and Eve will be one flesh in the resurrection state. So with all pairs married under the same law, that which is sealed on earth being sealed in heaven. The people about whom Jesus Christ was speaking, as

recorded in the passage you quote, were not in the sacred relation herein referred to. Therefore, in the world to come they will be "as the angels," who are separate and single and are ministering spirits unto those who are worthy of "a far more and eternal and exceeding weight of glory."

*Seventh:* The meaning of Matt. xxiv: 27, 28, is that the destruction of the wicked at the time of the coming of the Son of Man will be as sudden, and overtake them as surely and completely, as the destruction that came by the flood in the days of Noah, (see II. Thess. i: 7, 10.) As the preaching of Noah by revelation from God preceded the destruction by the flood, so the preaching of the Gospel by revelation from God in the latter days precedes the destruction of the wicked at the time of the Lord's advent.

*Eighth:* The word "dead" in Mark xii: 25, means the condition of the body in the grave when the spirit has departed. "The body without the spirit is dead," (James ii: 26.)

*Ninth:* The meaning of Matt. xii: 49, 50, is that Christ regards those who keep the commandments of God and do the Father's will, as dearer to him than blood relations who do not obey the Gospel and walk in the ways of the Lord. The meaning of Matt. x: 34, 39, is that Christ came to introduce light and truth and the power of God. These are opposed to darkness, error and the power of the devil. These opposites cannot harmonize. They, therefore, create commotion. When people of the same family are divided on these lines, those who receive the Gospel are hated and fought against by those who receive it not, and thus in many cases the father is against the son, the mother against the daughter, and "a man's greatest foes are they of his own household."

That the Lord, in his infinite mercy to the earth's inhabitants, has revealed a greater light than was in the world previous to the ushering in of this last dispensation, is evident to all who are seeking sincerely for the light that cometh from above. As to "demonstrating a purer, holier life" than yours, or that of any other person, we have nothing which we desire to offer. We have no boasting on that subject. Each man's life is open to his God, who is the supreme judge of men's acts. To him we will have to give account. We are not posing before the world as beings of peculiar sanctity above our fellow-men, nor do we exclaim, "I am holier

than thou." We do say that God, through Jesus Christ his Son, has opened the dispensation of the fullness of times by Joseph Smith the Prophet of the latter days and his successors, and that the truths connected therewith are offered freely to all mankind to receive or reject them as they will. We know that this work is of God, and we testify of this in all solemnity and soberness. May the Lord open your eyes to see this glorious light and incline your heart to receive and obey the truth as it is in Christ Jesus!

Yours sincerely,

C. W. PENROSE.

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### HABITS.

A. WOOTTON.

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The tendency of habits of action as well as of thought to repeat themselves uncsciously should teach the necessity of forming only such habits as we would be willing to have repeated anywhere, in any company and in the broad light of day.

No habit of speech or action should be indulged in at home that would bring chagrin if repeated abroad; and that which is done in the dark should be of such a character that unconscious repetition in the daylight or before the world would not bring a blush of shame to the cheek.

Building habits is virtually character building, and character is something as lasting as eternity, so that negligence in the smaller details will seriously mar the beautiful whole, as the slightest daub on a masterpiece of art would seriously detract from its beauty and reduce its market value to a minimum.

A blemish on a beautiful picture tends to mar its beauty in direct proportion to the artistic perfection displayed in the picture as a whole; so also the slightest deformity appears more conspicuous as the character approaches the highest ideal.

# LIVES OF THE APOSTLES.

## II.

### JAMES AND JOHN.

BY PROFESSOR WILLARD DONE, PRESIDENT OF LATTER-DAY SAINTS'  
COLLEGE, SALT LAKE CITY.

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The two sons of Zebedee were so closely associated during the life of Christ, and one of them, James, met a martyr's death so early in the ministry of the Apostles that it seems permissible to combine their lives into one account.

Like Peter, they were fishermen on the Sea of Galilee, and, no doubt, natives of the same village, Bethsaida. Like Peter, too, they first came into prominence in connection with their discipleship to John the Baptist, at the time of the baptism of Christ. That John is "that other disciple" referred to in his own account of that event, there can be little doubt. From this time he and his brother, together with Peter and Andrew, were devoted followers of Christ. Their call to the active ministry occurred simultaneously with that of Peter and Andrew, all four, indeed; being called through the same miracle. From thenceforth the lives of Peter, James, and John were indissolubly united. These three were present at the raising of the daughter of Jairus from the dead, the transfiguration, and the silent vigil in Gethsemane.

James and John, however, did not come into quite the prominence attained by the bolder and more assertive Peter. Hence their names are not so often particularized by the evangelists. But we are not to make the mistake of concluding from this cir-

cumstance that these two were lacking in force and fire. The title applied to them, "Boanerges," (sons of thunder,) would indicate the contrary. Two incidents which occurred during the life of Jesus illustrate this forcefulness. On one occasion, while the Lord and the Apostles were traveling through Samaria, a request was sent ahead for entertainment at one of the small villages. To the intense surprise and indignation of the disciples, this entertainment was refused. In the eyes of the Apostles a double offense was committed by those Samaritans. They had broken the strict rule of eastern hospitality, which demands food and shelter for the traveler, no matter how poor and mean. They had also shown disrespect for the Messiah, whom his followers had learned by infallible signs and testimonies, to regard as of higher authority than any of the prophets who had preceded him. Since, therefore, doubtless in this very region, Elijah had called down fire from heaven by which one hundred and two men were consumed, (II. Kings 1: 10-12,) James and John thought the present case even more deserving of punishment. Hence their indignant question, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The answer of our Lord, dissuading and rebuking them, is characteristic of his love and forgiveness.

According to some authorities it was a short time after this event that James and John again came into prominence on account of the ambition of their mother, Salome. The manner of Christ's approaching death, and the nature of the kingdom into which he was about to enter, had doubtless become quite well known to his disciples. Whether or not Salome was acquainted with these points is not known. There is no doubt, however, that she knew the greatness of his destiny, and how desirable it would be to be associated with him therein. Therefore she came to him and preferred the ambitious request, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." When the two men assured him that they would be able to endure the drinking of his cup and the partaking of his baptism, he dismissed them with the assurance that only the Father could decide who should exercise authority in the kingdom. He assuaged the rising indignation of the other ten by showing

them the difference between his kingdom and those of the gentiles, the ruler in the latter exercising dominion, while those in the former were to be servants of all. Surely there could be no more effectual cure for ambition than this.

After this event, James fell into obscurity, being no more mentioned by name by any of the evangelists, except in connection with the prediction of the fall of Jerusalem and with the agony in Gethsemane. Of course, he was with Jesus and the other Apostles in all the transactions of the eventful week preceding the crucifixion, and on the occasion of the various appearances of the Savior to the Apostles. In fact, one of these appearances was to James individually, as testified by Paul (I. Cor. 15: 7.) James is next mentioned in the list of Apostles in the first chapter of Acts, and then he is spoken of no more until brief mention is made of his martyrdom. "And he [Herod] killed James, the brother of John, with the sword," (Acts 12: 2.) This event occurred probably as early as 44 A. D. James therefore has the distinction of being the first Apostolic martyr. It is unfortunate that so notable an event should receive such brief treatment at the hands of the historian. Tradition, however, has attempted to fill in the details. It is asserted that the officer who had the distinguished martyr in charge, was so impressed with his dignified fortitude that he was converted to Christianity, and was beheaded at the same time as James. The legend is related by Clement of Alexandria, and preserved by Eusebius in these words: "The accuser of the Apostle, beholding his confession and moved thereby, confessed that he too was a Christian. So they were both led away to execution together, and on the road the accuser asked James for forgiveness. Gazing on him for a little while, he said, 'Peace be with thee,' and kissed him. And then they were both beheaded together."

This martyrdom of James is one of the strongest testimonies to his prominence and importance among the Apostles, and does much to correct the impression naturally formed by the lack of prominent mention of him by the evangelists. Surely, since Herod undertook this persecution for the sake of gaining the favor of the Jews, and since, no doubt, he could choose the victim, he would surely select one of the most influential and prominent of the

Apostles. His selection of James, therefore, is a high tribute to the Apostle's worth and dignity.

Considerable prominence is given to John in connection with the closing events of the life of Jesus, and also the labors of the Apostles. At the last supper he reclined next to Jesus, and heard some details of the conversation which no doubt escaped the ears of the other Apostles. Prominent among these was the reference to the betrayal wrought by Judas of Kerioth. We cannot help thinking that if the head-strong, self-assertive Peter had heard Christ's injunction to Judas, "That thou doest, do quickly," and had understood its import as John seems to have done, there might have been an interference with the traitor's carefully laid plan of betrayal. We are also very much interested in the record John has kept of the wonderful discourse and impressive prayer of our Lord on that solemn occasion.

When Jesus was taken and led away to his trial, John was the only one of the Apostles to remain in his immediate company. Being, as he himself says, "known to the high priest," he was admitted to the house of that officer, where the first stage of the trial took place. From there John followed the Master through the tragic events of that forenoon, to Calvary. He stood within ear-shot with the women, probably his own mother, the mother of Jesus, Mary, the wife of Cleophas, and Mary Magdalene, during the awful agony of the cross. It was here that the touching incident occurred of Jesus consigning his heart-broken mother to John's care. His impressive words to his mother, "Woman, behold thy son," and to John, "Son, behold thy mother," seem to have been the signal for John to lead Mary away, so that she might not witness the death struggle. It is supposed that John immediately took Mary to his own house in Jerusalem, and remained in close attendance upon her until her death, leaving his home for no great length of time during that period.

Together with Peter, John visited the sepulchre just after the resurrection of Jesus, and was therefore one of the first witnesses of that event. He was also in company with Peter, John, Thomas and Nathanael on the sea of Galilee, when the notable appearance of the resurrected Lord occurred there. John comes into special prominence in connection with this event, because of the predic-

tion that he should remain upon the earth until Christ's second coming.

The next personal mention of John is in connection with the healing of the lame man by Peter, at the "Beautiful Gate" of the temple. John witnessed this miracle, went with Peter into the temple, and endured, with him, the taunts and abuse heaped upon them by the Jews, joining with him in the determination to "obey God rather than men," in preaching Christ. John accompanied Peter to Samaria, to confer the Holy Ghost on those whom Philip had baptized. This is the last mention of John in the Acts, although Paul refers to him as one of the three "pillar Apostles" at Jerusalem (Peter, James and John) on the occasion of his visit there. (Gal. 2: 9.)

For information regarding the subsequent life of John we are entirely dependent upon tradition. It is, necessarily, difficult to determine what legends out of the many clustering about his name are based on fact, and what ones on imagination. The only safe course to follow is to accept, conditionally, those which are supported by the greatest mass of evidence, and reject, also conditionally, the others. In pursuance of this plan, those traditions which are most worthy of belief will be named first, the less likely ones being afterwards particularized.

He is said to have remained at Jerusalem until about the year 68 B. C., or about eighteen years after the visit of the Apostle Paul above referred to. What the motive was for his leaving Jerusalem is not conjectured. It is even uncertain where he went. Some authorities are of opinion that he went to Rome, others, to Ephesus. The main reason for supposing that he went to Rome is the graphic description he gives of the Neronian persecutions of the Christians, (Rev.) which argues strongly for his having witnessed those cruelties. It is supposed, too, that he resided at Ephesus before his removal to Patmos, this latter event occurring, according to the general presumption, soon after the year 68. As to the reason for his being at Patmos, we are left somewhat in doubt. There is reason, however, for inclining to the belief that he was banished thither for the testimony of the Gospel. The existence on that island of mines, or quarries, in which prisoners were wont to labor, is a strong presumption for that belief. His



stay on this rocky island was immortalized by his writing the Apocalypse, or Revelation. In spite of hostile criticism, the fact that this grand book was written by John the Apostle, stands well attested.

We are almost sure that he spent a great portion of his life toward the close of the first century, in Ephesus, and probably presided over the church there, being possibly, in charge of all the branches situated in Asia Minor. We are safe in supposing that he occupied this responsible position before, as well as after his residence on Patmos, from the tone of authority he assumes in addressing the seven churches in Asia, in the book of Revelation. If this supposition is correct, the importance of John as the last of the Apostles to survive, is clearly shown. Indeed, we may be sure that he exercised a presidential authority over all the churches, at least in Asia, that still remained true to the faith. In consideration of the fact that the quorum of Apostles was not perpetuated, we are not surprised that the last surviving member of the quorum was looked upon with so much reverence by the decaying church.

All that is further known about the history of John is that he grew old in the Ephesian community. A tradition which shows a striking characteristic of the Apostle, is to the effect that when he was so old as to be unable to walk to the church, he caused himself to be carried in by some young men. Being unable to talk at any length, he merely greeted the members of the community with the words, "Little children, love one another." When asked why he was so persistent in repeating this admonition, he replied, "Because it is the command of the Lord, and if this is done it is enough." Nor, according to the tradition, did he confine this precept to theory. He applied it in his intercourse with his brethren. It is related that he took a fancy to a young man, and placed him in the care of a bishop, while he (John) was attending to some of his pastoral duties, with the admonition that he should look carefully after the training of the youth. When John returned to the place after a prolonged absence, he inquired after the young man, and found to his sorrow that he had become a bandit chief. Without any hesitancy, the aged Apostle sought him out, and was taken captive by the band. At his own request he was brought

into the presence of the chief, and, by his nobility and self-sacrifice in looking after the souls of others, he rescued the bandit from his downward course.

The doubtful legends will be briefly mentioned. One is to the effect that while he was in Rome, he was doomed to martyrdom, his end to be accomplished by his being boiled in oil. But instead of the oil producing any harmful effect, it only served to make him more youthful and vigorous. This tradition is seriously doubted because it is mentioned by only one writer, Tertullian, who was rather indiscriminating, and for the further reason that boiling in oil was an unusual, not to say unknown, method of execution. There is another tradition, equally doubtful, to the effect that he was given the poisoned hemlock, as in the case of Socrates, but escaped unharmed after drinking it. The last tradition to be referred to, has to do with the death of the Apostle. It relates that John died at Ephesus in the hundredth or one hundred and twentieth year of his life, and that his grave was often pointed out by his followers, to wondering visitors. It was distinguished from the surrounding sepulchres, by the alternate rising and falling of the ground above the Apostle's breast, occasioned by his breathing as he lay in immortal sleep. It is also stated that the grave was opened at a later period and found empty, the body having been raised and immortalized. For the traditions last named there is scarcely a shred of authority.

With reference to the death of John. It was a common belief during the early Christian century, that he did not die, but that he was given the privilege of remaining on the earth until the second coming of the Savior. This opinion had its rise from the passage which occurs in the last chapter of the Gospel of John, where the Messiah, in answer to the question of Peter, "What shall this man do?" said, "If I will that he tarry till I come, what is that to thee? Follow thou me." The next verse says, "Then went this saying abroad among the brethren, that that disciple should not die." From that time until the present, some Bible authorities have been of the opinion that John did not die, while others are of opinion that the legend of his death is true. All doubt is set at rest, however, by the unequivocal testimony of Jesus when speaking to his Nephite disciples, and by the word of the Lord to the Prophet

Joseph Smith. In both these passages it is clearly stated that John was permitted to remain on the earth until the second coming of Christ should occur.

It now remains only to give a brief estimate of the character of John. We would first say that he was quick to respond to the influence of good. On this account, perhaps as much as on any other, his Master loved him especially. In at least three instances this quickness of response is illustrated. One was where he followed the Savior so closely on the way to the final agony of the cross, his natural feeling of reverence overcoming the tendency toward fear. The next incident was when he first heard of the resurrection of the Lord. With his usual quick response, he ran at full speed to the sepulchre, his youth and his zealous responsiveness enabling him to distance Peter and arrive first at the tomb. But the difference between the two characters is well illustrated in the fact that although John first arrived at the tomb, his awe restrained him from entering at once, while the bold, impetuous Peter rushed past him into the tomb without a moment's hesitation. The third occasion was when Jesus appeared to the Apostles on the shore of the Sea of Galilee, after the resurrection. Peter, James, John, and some others of the disciples had gone back to their nets, and had toiled all the night without taking any fish. In the morning Jesus appeared on the shore, and asked them if they had any meat. On their answering in the negative, he told them to cast their nets on the right side of the ship. They did so, and were unable to draw the net on account of the great multitude of fishes. With his usual quickness of impression, John recognized Jesus, and exclaimed, "It is the Lord." But if John was the first to recognize him, Peter was the first to supplement thought with action. He immediately girt his fisherman's cloak about him, cast himself into the sea, and swam to the shore.

In John's case impulsiveness was the outcome of reverent love for his Master. This love was mutual, and the proudest title that John gives himself throughout his Gospel, is "that disciple whom Jesus loved." Nor do we think that this is said boastfully but with the conviction that the love of such a One was enough to satisfy the most holy yearnings of the human heart. It was this mutual love which prompted John to show devotion where the

other disciples failed in the supreme test. For what stronger incentive can one have than love?

The tenderness and gentleness which John displayed in his old age may be considered the direct outcome of the affectionate disposition he manifested toward the Savior and his associates. It became mellowed and ripened with age, without sinking into the weakness and effeminacy so often displayed by people of this disposition. Surely the opposite from effeminacy is shown in his resistance to the demands of the Jewish and Roman officers, in his endurance of pains and banishment, and in his strong and wise administration of the affairs of the churches evidently under his presidency. Briefly, therefore, his nature may be summed up in the two words, strength and sweetness.

It is fitting to close this brief account with the estimate placed on the character and disposition of John given by Canon Farrar in his *Life of Christ*:

"The character of St. John has been often mistaken. Filled as he was with a most divine tenderness,—realizing as he did to a greater extent than any of the Apostles the full depth and significance of our Lord's new commandment—rich as his epistles and his gospel are with a meditative and absorbing reverence—dear as he has ever been in consequence to the heart of the mystic and the saint—yet he was something indefinitely far removed from that effeminate pietist that has furnished the usual type under which he has been represented. The name Boanerges, or "Sons of Thunder," which he shared with his brother James, their joint petition for precedence in the kingdom of God, their passionate request to call down fire from heaven on the offending village of the Samaritans, the burning energy of the language in which the Apocalypse is written, the impetuous horror with which, according to tradition, St. John recoiled from the presence of the heretic Cerinthus, all show that in him was the spirit of the eagle, which, rather than the dove, has been his immemorial symbol. And since zeal and enthusiasm, dead as they are, and scorned in these days by an effete and comfortable religionism, yet have ever been indispensable instruments in spreading the Kingdom of heaven, doubtless it was the existence of these elements in his character, side by side with tenderness and devotion, which endeared him so greatly to his Master, and made him 'the disciple whom Jesus loved.' The depth and power of his imagination, the rare combination of contemplativeness and passion, of strength and sweetness, in the same

soul—the perfect faith which inspired his devotion, and the perfect love which precluded fear—these were the gifts and graces which rendered him worthy of leaning his young head on the bosom of his Lord.”

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### I HEAR IT YET.

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I hear it yet, that bugle-note,  
Far down our peaceful valley float;  
And 'tis the self-same mournful blast  
They blew the very day  
My love upon me look'd his last,  
And went away.

Again it peals—so wild a strain  
Were fitter for the battle-plain:  
Alas! 'tis thence indeed it comes,  
Mix'd with the cannon's roar,  
And maddening shouts, and deafening drums,  
Heard evermore!

No marvel they should haunt me still,  
In sadness, wander where I will,  
These notes, to love's last deep adieu,  
So closely, darkly bound:  
No marvel if all senses grew  
Absorbed in sound.

O wo! his was a bloody bed!  
With Spain's far earth beneath his head,  
Not one to watch by him, and mourn,  
Not one to say, farewell!  
But that heart-breaking bugle-horn,  
And battle's swell!

KENNEDY.

## GOSPEL STUDIES.

### II.

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#### AN OUTWARD KINGDOM OF GOD NECESSARY TO SALVATION.

BY PROFESSOR N. L. NELSON.

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Before proceeding to discuss the above proposition, let us by way of review try to realize more fully the meaning of its correlative, as discussed in the last number of the ERA; viz: "An Inward Kingdom of God Necessary to Salvation."

Suppose it should suit the purposes of the Jesuit propaganda to select one of its emissaries and give him the mission to sift the heights and depths of "Mormonism." Under the rule of the order, "All Things for Christ," nothing would hinder his conscience from receiving baptism at the hands of our Elders. He would perhaps come and live among us, pay his tithes and offerings, attend punctiliously to his Church duties and obligations, perhaps go on a mission, if such a step would tend to open to him the doors of the Temple—in short, to live in outward seeming the life of a Latter-day Saint for as long a period of time as might be necessary to accomplish his mission or demonstrate the futility of it.

Whether his lamb's covering would be pulled off or not is a question that may be left to await a real case. For the purpose of this illustration, we may suppose that he so ingratiates himself that every honor and privilege of the Church are heaped upon him. He is *in* the Kingdom of God truly, but is he *of* it? No more than

a wolf in the fold is a sheep, however carefully concealed in wool. The Kingdom of God is not within him, hence it cannot be without him; that is, his outward acts will not help to save him.

Whether or not this case has taken place or will take place, it is evident to all of us that occasionally men unite themselves with the body of Christ for merely ulterior reasons. Though in the Church they are not of the Church. There is in fact no way for a man to become part of the Kingdom of God, save by having the Kingdom formed within him.

If this thought be true in totality it must likewise be true in part. Though all members may be equally in the Kingdom they are not all equally of the Kingdom, nor is any one of the Kingdom equally day after day. Whatever part of the Kingdom is truly formed within us will be truly expressed without us. And if there be expressed outwardly some good that has not its correlative conception or conviction within, no credit toward salvation will accrue therefrom; for as observed in my last paper, salvation begins to take place in the very centre of the being, not in his external life; and consequently acts not springing out of this centre, cannot influence it for good, but may, when they are hypocritical, often influence it for bad. The Ananiases and Sapphiras of the Church, though they do not always fall dead, do not on that account escape judgment.

From the foregoing it will be seen that having the "Kingdom of God within you," being "born again," passing "from death unto life," and receiving a "testimony of the Gospel" are all expressions signifying the same thing, viz: the quickening of faith within us. The examples I have adduced showing the futility of mere outward acts—acts unconnected with the heart—are only illustrations of the law that works without faith are dead; which (so far as the salvation of the doer is concerned) is quite as true a law as its converse: faith without works is dead.

Now this very converse expresses in terser form the theme of the present paper; for granting that the inward Kingdom stands for faith, what is the outward Kingdom but an expression of that faith in works? Let us then proceed to trace the steps whereby the outward Kingdom results from the inward.

The moment any being receives the change which is figura-

tively called "the Kingdom of God within you," that moment he discovers himself out of joint with mankind. To put it in scriptural terms, he is no longer of the world, for the Lord has chosen him out of the world. His life plans have been upset, his ideas of right and wrong changed, his ideals re-adjusted. He sees through new eyes—he is born again.

It is not wonderful that the world begins to hate him, for does he not immediately manifest his hate for the world?—for the wrongs and shams that make up the warp, if not also the woof, of the world's doings? It counts for little or nothing if, by way of compensation, he manifests a love ten-fold increased for the beings that consent to these doings; that he, recently, one of them, should now turn round and despise what they hold dear—this is not to be tolerated nor lightly forgiven.

Thus is the man isolated, buffeted, ostracized. It could hardly be otherwise; for he is imbued with a harmony, be it little or much, which is discord to the world. But he feels and knows that it is the true harmony, the eternal harmony of the universe, which has attuned his soul. He cannot consent, even if he had the power, to give up this sweet music of the spheres for the fragmentary melodies of the world. Whatever betide, he must suffer the worst that men can do and get balm for his wounds from above. Though in the world he has ceased to be of the world. Nor can he again be joined to the world as long as the Kingdom of God is within him.

This isolation then must serve as a criterion of the true convert. If after conversion he remain wedded to the idols of his previous life, if religion merely completes the pleasures of existence, and otherwise smooths the way for his worldliness, we may well doubt whether it was the Kingdom of God which was planted in his bosom. In this day of imitations we should not be surprised to find even shoddy conversions. He certainly deserves least to be counted in the fold of Christ who rests content in the conviction that the Kingdom of God is within him and that therefore he need take no further thought of salvation; for true Converts cannot be at rest in the midst of worldly environments. As Paul puts it, these count themselves "strangers and pilgrims on earth. For they that say such things, declare that they seek a country \* \* \* a better country, that is, an heavenly."



It is out of this very restlessness, this feeling on the part of the convert that he is a pilgrim, this longing for the society of beings with ideals and aspirations similar to his own, that the outward Kingdom of God grows. The law is as natural as that of gravitation. Who has not witnessed its operations and perhaps been thrilled by personal experience of it? Here at random is the voice of such a one—a young lady alone on the Isle of Wight, the only one of her family who has accepted the Gospel:

“When I read in the *Star* today, I felt to thank our Heavenly Father from the depths of my heart that ever I had the privilege of meeting a Latter-day Saint Elder, and of being numbered as one of the people so despised. I have *such* a strong testimony of the truth of the Gospel, and I am glad to say that the longer I am away from our people the more intense is my desire to be amongst them again, and to be in some way useful in helping to spread the Gospel in its fullness.” \*

Here is a girl who writes a heart-to-heart letter to her missionary friend, with no other motive than to relieve the longing for love and companionship. Her words are the voice of her soul—no artifice, no thought of the spiritual significance of what she was saying. Least of all did she dream that she was giving expression to the divine law of which I have been speaking. Yet note how perfect is the expression. She first declares that she has a strong testimony of the truth of the Gospel; in other words the Kingdom of God is strongly formed within her. Then she speaks of her intense desire, first, to unite with the Latter-day Saints, second to help spread the Gospel in its fullness; which last two ideas embody, both in its essence and purpose, the outward Kingdom of God. Note that her testimony, or the Kingdom of God within her, and her desire, which points to the Kingdom of God without her, are related as cause and effect. It is by no means an unusual case. Every convert in the world, every missionary out of Zion, feels the same intense longing; feels it with an intensity proportionate to the fullness of the Kingdom-of-God idea within him.

Let us now, before proceeding to the next division, sum up in

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\* From a letter by Miss Jennie Brimhall in the January (1899) number of the *Young Woman's Journal*.

brief the points made in this progress from the inward to the outward Kingdom. First, receiving of the Kingdom within (that is, a testimony of the Gospel) puts a man at cross angles with his previous bearings, the extent of his isolation depending upon the fullness of the new ideal that has taken possession of him. Second, as he now hates what the world loves, the world naturally turns round and hates him, adding persecution by way of interest. Third, cut loose from every tie of kinship and friendship, he becomes in spirit a "pilgrim seeking a better country, that is, an heavenly;" in other words, an outward Kingdom that shall not jar with his inward Kingdom.

It is really heaven that he is seeking; but heaven, it must be remembered, is a relative term. It means a place where the laws of God are obeyed. The nearest approach to heaven on this earth is the Church or Kingdom of God. He will never be "at home" or comfortable until he reaches that degree of heaven, or the outward Kingdom, which the ideal or inward Kingdom fits him for; that is, he will never be at ease in a system of order or harmony either much above or much below the order and harmony that is within him. Now as there could never be salvation where there is unrest, I think that I have proved that an outward Kingdom of God, being necessary to happiness, must be necessary to salvation.

But there is another side to this question. Suppose there were on earth no outward Kingdom with which to unite, what would become of those in whom the Kingdom had been planted by the Spirit? Granting that they would remain true to their "first love," there would be no spiritual life for them save that of hermits, and this, too, even though they lived in the heart of the most populous city on earth. I have often wondered if this spiritual isolation did not, at a time when the Kingdom of God was taken from the earth, first induce that migration of holy men to deserts and lonely places, which at length became the reproach of human intelligence. Who shall say? It would not be the first instance of things opposite in character yet alike in outward seeming.

But returning to the first question, if there were no outward Kingdom with which converts might unite, would men retain their heaven-bestowed ideals, that is, keep themselves apart from the world; or, granting that some would keep alive within them the

glimpse given them of the Kingdom of God, would they without an outward Kingdom advance beyond that first glimpse and get a higher ideal? This question brings us fairly to the next division of my theme; viz: an outward Kingdom is necessary to keep alive and make progressive the inward Kingdom; and therefore of course necessary to salvation.

Consider for a moment what would have happened to Cornelius and his family, if, after having had the Kingdom of God formed within them, they had refused to obey Peter's command to unite themselves with the outward Kingdom. Yet such things occur in the experience of every Elder. I am convinced that for every person that accepted the Gospel under my administration there were a hundred in whose bosoms the Spirit had planted the Kingdom of God; but their testimonies were transitory, lasting only long enough for them to make the act of will which, to say the least, postpones indefinitely their day of grace. Many of those whose testimonies are worked into the reality of fact, fall—more's the pity—back into the ways of the world; but all who receive of the Spirit yet do nothing, fall away. The image of the Kingdom which the Spirit impresses upon their hearts may be likened to that image which the sun prints upon the "proof" paper of the photographer. If "developed" by further work, it remains "fixed" for all time; but if left as first impressed, it gradually fades into a black indistinguishable surface comparable to nothing so much as the mental and spiritual confusion out of which mobocracy grows. A Kingdom in the heart is not possible for very long without the corresponding outward Kingdom of noble thoughts wrought out in deeds. Faith when not immediately followed by works lives only an ephemeral life.

The outward Kingdom of God is necessary to salvation, (1) for the rest and happiness of him in whom the inward Kingdom had been formed; (2) for the fixing of that inward Kingdom; (3) for the progressive growth and enlargement of that inner Kingdom; and (4) for the extension of that Kingdom to others. The first two ideas have been already discussed, we proceed therefore to the third.

Man is not fitted to advance by isolation. A hermit life can help no one. For he who has the inner force to profit by a life of contemplation has already enough power of introspection and needs

to be developed in the lines of action, while he who has not enough inner force to keep his mind active in a hermit's cell, though he might profit by a few years of silent thinking, cannot be trusted to develop this power by himself. Isolation to him would mean mental atrophy.

Man therefore needs society—needs it first to knock off the rough corners and polish his exterior self. The smooth, round stone on the beach was once a rugged fragment broken from some shelving cliff on the mountain. Its angles would never have disappeared had it not dropped into the stream and been jostled and tossed a million times on its way towards its destination. Granting that the bed of the river and the water may stand for nature's share in the fashioning of man, the ten thousand similar stones going down the stream together must stand for the influence of society upon him.

But there is something besides—viz: the development of the inner life of man—which my illustration fails to show; unless indeed some agency could be supposed acting upon the unorganized particles of the stone, so adjusting them that instead of the dull gray and brown and red of river rock, we should have pure crystal and sparkling diamond. Even this agency, however, though it comes direct from God, is largely dependent upon the efforts of man with his fellow-man. No one will deny that if this crude conglomeration of conflicting sins and weaknesses which we denominate our inner life, is to be attuned and harmonized it must be done by the Spirit of God; but who shall labor with the sinner so that he will consent to admit this regenerating power? Who shall go to him when darkness and doubt have almost shut his heart against heaven? Man's upward growth is "from faith to faith." The Spirit is ever ready to put into his heart a more perfect Kingdom of God—when he shall have realized in deed the one first given him. But who shall urge him on to renewed effort, when he has come almost to a stand-still? On every side man needs the correcting, the supporting, the inspiring arm of society.

What society? Not the guilds and combinations among mankind that pass under this name; though these are better for the upbuilding of the race than the isolation of the hermit. I refer to an ideal society—heaven's ideal for earth—the Church or Kingdom

of God. In theory this society is fitted perfectly to give men joy in this life, and prepare them for joy in eternity; prepare them by correcting evil tendencies, eradicating sins, strengthening weaknesses and keeping the mind in that state of humility whereby the spirit can enter and adjust the inner life to the harmony of the universe. Practically it fails to do these things—at least in part; but it is not because of defect in the organization of the society; failure comes when it does come, not from faulty laws, but from faulty execution.

Paul recognized regeneration as the supreme function of the Church, which he said was for the “perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” And that man can never attain this fullness outside the Church, is abundantly proved not only by the foregoing discussion, but by the whole tenor of New Testament Scripture. That the Kingdom is in imperfect hands, counts nothing against its divine functions; it is the best—the only society fitted to nurture and develop to glorious realization the Kingdom of God as planted in the human heart.

What then shall be said of those who, persuaded that the Kingdom of God is an inner Kingdom, which at some camp-meeting or revival was planted in them, deny the efficacy of an outward Kingdom and refuse to unite with it? Only this, that of all cunning and fatal delusions invented by the evil one, they are in the meshes of the worst—worst because it seems to promise them the greatest security.

## THE LAW OF TITHING.

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BY W. B. PRESTON, PRESIDING BISHOP OF THE CHURCH.

[The following question, answered by Bishop Preston, was received at the ERA office with a request that it be answered through our pages. Thinking that the Presiding Bishop of the Church would be the most satisfactory person to answer such a question, it was referred to him and he wrote the brief article following.—*Editors.*]

I beg to acknowledge receipt of the following query, respecting the interpretation of the law of tithing:

“Mr. A.— contends that it is the law of tithing to pay one-tenth of all his earnings as an honest tithe to the Lord. Mr. B.— says not so: I must first pay my debts and take out my expenses of living, and then pay one-tenth of that which is left; which he claims is the real increase. One of our home missionaries also takes this view. Which is right—Mr. A.— or Mr. B.—? I understand that the law reads we should pay one-tenth of our interest annually; but does the word ‘interest’ mean increase as Mr. A.— contends, or as Mr. B.— construes the term?”

The law to Israel was that the people should pay one-tenth of the products of the land, the fruit of the trees, of the herds and flocks, and in fact, one-tenth of all that they produced.

In the revelation given to the Prophet Joseph Smith, the Lord required all the surplus property of the Saints, as a beginning of their tithing, and after that, “Those who had then been tithed shall pay one-tenth of their *interest* annually.”

During the days of Nauvoo, and while the temple was being built, and in the early history of Utah, the Saints were required to pay one-tenth of all they produced, one-tenth of all that was

accumulated by their industry, and laboring men usually worked one-tenth of their time on the temple, which was credited to them as their tithing.

We have been endowed with different gifts, and various degrees of ability, by which we may surround ourselves with the necessities and comforts of life. God, our Father, through our Elder Brother Jesus Christ, has permitted us to enjoy the fruits of the earth, and tempered the elements for our good. All the mental and physical powers which we possess are his gifts to us. It might be said, as a capital stock, for which he requires one-tenth of all we produce or earn, whether it be on the farm, in the office, or any other occupation. The other nine-tenths is for our personal use.

The Lord has said in the revelation to the Prophet Joseph Smith, that "If my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." The Lord further says, through his servant Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." There is no law given through which we can receive so many of the blessings of heaven and earth, as through obedience to the law of tithes and offerings.

A.— is correct. One-tenth of all his earnings is an honest tithe to the Lord. B.— is in error, and cannot be sustained by the spirit and tenor of the revelation recorded in Section 119, in the book of Doctrine and Covenants.

## INCONSISTENCY OF AGNOSTICS.

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BY EDWIN F. PARRY.

In number two of the present volume of the ERA appeared an article entitled "What Agnosticism is," contributed by Mr. W. H. Lamaster. In the following issue of the ERA the editor reviewed the article mentioned, and gave a sufficient answer to the claims made therein. My object in referring to Mr. Lamaster's article is merely to call attention to one statement which he makes. He says: "The Christian relies on faith for his belief in the existence of an infinite God. \* \* \* This may meet all the requirements of theology, but philosophy demands something more logical and reasonable in order to satisfy it of the existence of any being either finite or infinite."

Statements similar to the above are frequently made by agnostics and infidels, and they are misleading because they do not set forth the whole truth respecting the Christian's position.

It may be true that "the Christian relies on faith for his belief in the existence of an infinite God;" but he does not rest satisfied with belief alone. In his search for knowledge he recognizes the great truth that faith is necessary to the attainment of knowledge—that faith leads to knowledge, and that the only way to acquire the latter is through the exercise of faith. All knowledge is the result of action or experience, and faith is the "moving cause of all action," hence knowledge is the result of faith.

True Christianity teaches that the way to know God is to keep his commandments. St. John says, "Hereby we do know that we know him, if we keep his commandments." (I John 2: 3.) This is true philosophy. All our knowledge is the result of obedience



to certain principles or laws, and intelligent obedience is always preceded by faith. It is therefore folly to reject faith as a means of gaining knowledge.

The remark of Mr. Lamaster, that "philosophy demands something more logical and reasonable in order to satisfy it of the existence of any being either finite or infinite," is most absurd to the intelligent Christian believer. There can be nothing more logical and reasonable than the Christian method of satisfying the mind of the existence of an Infinite Being. The true Christian who has a knowledge of the existence of God has gained that knowledge in the only logical and reasonable way there is to arrive at facts. He is informed that there is a God. The scriptures tell him how he may know there is a God. He has faith sufficient to test the promises of the scriptures; and after having complied with the requirements therein set forth he obtains the knowledge sought after, thus verifying the truth of those scriptures. This is precisely the same way in which all facts sought for are gained. Philosophy cannot demand a more logical way of arriving at truths.

The mathematician claims to be able to measure the distance between the earth and the sun. To prove his claim philosophy demands that the principles employed by the mathematician in reaching his conclusions be learned and put into operation. To do this some faith in his claims must be exercised, or no effort would be made towards a demonstration. This is the only reasonable method of testing his statements.

The claims of true theology will bear the same test. But, strange to say, the agnostic or the infidel is not willing to submit to this process of learning religious truths. He refuses to test them in the same way as he would secular truths. He refuses to entertain belief in the supernatural because he considers it too wonderful or strange to accept. Thus he rejects the only method whereby he can make a philosophical test of religion. With equal consistency a man ignorant of mathematics might refuse to investigate the principles by which the mathematician measures the distance between the earth and the sun, and declare that such a thing is impossible because it is such a remarkable or wonderful feat. No one is justified in rejecting the Christian's testimony that there is a Supreme Being without having exercised faith in, and rendered

obedience to, the requirements necessary to the attainment of a knowledge of the existence of God. No investigation short of this is sufficient to be called a fair test of the Christian's claims.

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## THE LAWS OF RELIGION.

MONTESQUE.

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The laws of religion should never inspire an aversion to anything but vice, and above all they should never estrange man from a love and tenderness for his own species.

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The Mohammedan and Indian (Hindu) religions embrace an infinite number of people, the Indians hate the Mohammedans, because they eat cows; the Mohammedans detest the Indians because they eat hogs.

## SCENERY OF THE CLYDE.

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ANON.

Many people living in Utah and the several mountain states surrounding her, hail from the "Land o' the Leal"—Old Scotia; and to them the scenes and tales of the land of their birth are still dear. Loyalty to the memory of native land—to her scenes, her mountains, her vales, her streams and lochs, her traditions and customs—is the very chiefest of Scotch characteristics. It is the recognition of this that leads one of our writers for the ERA to believe that the following description of the scenery along the Clyde will be particularly interesting to our Scotch readers and to many others of our readers who have been enchanted with the scenery along the Clyde.

Most people, we suppose, have heard of the Clyde. It is the finest river in Scotland; and Scotland is rich in fine rivers. There is the Forth, which takes its rise from a small, clear pool at the bottom of Ben Lomond, and after winding away for miles, like a silver thread, through the wild and beautiful scenery of Stirlingshire expands below Alloa, into a broad and majestic sheet of water, rolling on silently and slowly to the German Ocean. There is the Tay, drawing its source from the distant mountains of Breadalbane, and flowing through the enchanting lake which bears its name, whose wooded banks and little tufted island (romantic with the ruins of its ancient priory) no admirer of the picturesque should fail of seeing; and let him follow the gentle stream, as it sweeps past the royal borough of Perth, and gliding under the nine-arched bridge, enters the "Carse of Gowrie"—the Caledonian Arcadia—and at length, swelling into a *frith*, ceases to exist "betwixt St.

Johnston and bonnie Dundee." Then there is the Tweed—the very Avon of the north—with its classic tributaries, the "Galla Water," and the Tivot, whose "wild and willowed shore" lives in immortal song. Then there is the Esk, too, or rather the Esks—the North and the South—tracing their origin up to the Grampian Hills, and after finding their way by different channels, through their native shire of Angus, meeting for the first and last time, just as they are passing into their common grave in the neighborhood of Montrose. And there are the Don and the Dee—the noblest of Scotch Highland streams, whose course lies among rocks, and moors, and glens and heathy hills, softening the stern aspect of the mountains of Mar Forest, and giving a softer beauty to the vale of Braemar. And there are the Nith and the Annan, rolling on in placid quiet, to the boisterous Solway. He who does not know their charms must learn them from Cunningham, not from me. Though last, not least, there is the Devron, a narrow, but romantic stream, and the chief ornament of Banffshire, giving luxuriance to the sweet valley of Forgien—sweeping round the foot of the green hill, on whose brow stands the cottage of Eden—winding among the woods of Mount Coffre—sleeping like liquid crystal under the bridge of Alva, and then meandering on through the noble parks of Duff House, as if loath to leave these favorite scenes for the rude billows of the Murray Frith.

Yet still the Clyde keeps its own ground, and remains unrivalled. Let me carry you along with me, whilst we visit its leading beauties.

We shall set out from Lanark. Here is a path along the northern bank. It is shaded by trees, and its aspect is rural, but you may perceive by its breadth that it is one over which many have trod. The stream flows on beside us, somewhat rapidly, confined within a narrow bed by those high perpendicular walls of equilateral rocks. Now you may hear a noise in the distance, like a November wind sounding among the dry crashing branches of the forest. It increases, and the surrounding trees and rocks throw a deeper gloom over the path. Is it the roar of approaching thunder? No; the sky is blue and serene, and the sunbeams, though they cannot penetrate here, have all the brightness of April. We must ascend out of this darkness. The little by-road will conduct us to

yonder old tower that stands upon the height before us. The situation here is more airy, but the noise is louder than ever. Nay, do not fear it. Follow me to the tower. Now, look there! This is Cora-linn! There is the cataract before us, tumbling down from rock to rock, dashing from chasm to chasm, foaming, boiling, roaring till the brain becomes dizzy, and the sense of hearing suffers a temporary annihilation. See how its waters seem to burst forth from the caves of the surrounding rocks! See how the boughs of the impending trees are whitened by its spray! Look how the river slides along with silent velocity of light, till it reaches the edge of the precipice, and then mark how it leaps into the gulf below, and frightens the mountain-echoes with its earthquake voice. Look yonder, where for a moment it catches the sunlight in its fall; see how every drop glitters with a different hue, laughing to scorn the brightness of the rainbow. When did water ever suggest so many varied emotions—wonder, fear, delight and awe! Every faculty is absorbed; the mind is put upon its utmost stretch; the very excess of pleasure becomes pain. We shall gaze no more. Yet it was in this savage retreat, among those rugged, inaccessible cliffs, that the patriot Wallace is said to have concealed himself for a time, meditating the deliverance of his injured country.

Let us pass on—still nobler prospects await us. Those orchards and luxuriant fields through which the stream now winds will not detain us. We are bent upon exploring more distant beauties. Here is the smoky city of Glasgow. Let us get through it, I beseech you, as expeditiously as possible. What a multitude of steamboats are at the quay! We shall go on board the *Inverary Castle*. It is large and commodious, and, what is more, sails fast and smoothly. Some of them (though not many) are so ill fitted with engines, that you run some danger of being shaken to pieces.

For about ten miles the river turns and winds like a corkscrew. It presents a perpetual succession of sinuosities; and in its course a painter may discover Hogarth's line of beauty multiplied *ad infinitum*. But in some of its bolder sweeps, as well as in many of its more abrupt and geometrical meanderings, how beautiful are the pictures of nature which are continually presenting themselves! Here, for example, on the bank to the right, is a hamlet, or rather a few detached houses, to which they have given the

name of Dunglass. It stands almost embosomed in trees, and immediately behind, a richly-wooded hill rises in a gentle acclivity. I know not well how to account for the many delightful sensations which this secluded spot, "unsung in tale or history," awakens in the bosom. I have seen such scenes before, in England, and I have read of others which my imagination clothed perhaps in ideal charms, but here those charms are realized. They remind me of the vicinity of Litchfield. They place before me Weston, the "beloved Weston" of the gentle poet Cowper; and, for the moment, I can almost fancy myself surrounded by the spirits—but we have already left Dunglass far behind.

Turn again to the right. You have heard of Dumbarton rock and castle; they are there before you. Whence came this immense mass, you inquire, isolated as it is, and unconnected with any neighboring mountain? The question is more easily asked than answered. An effect is often apparent, though the cause be concealed. Neither Hutton nor Werner can explain the mystery. They know no more of the matter than the humblest fisherman. The rock is there, and there it hath stood for ages. Look beyond it, over the town of Dumbarton, and across the rich country that intervenes, and your eye will rest upon a still nobler object, a still more magnificent production of Nature—Ben Lomond, "giant of the *North-ern land*," looking, if not over "half the world," at least over more than half of Scotland. How sublimely does it rise into the "second heavens!" hiding its haughty head, not, in the figurative signification of poetry, but literally and truly, among the clouds of the air, as often, at all events, as the air contains clouds, which, in this region, is at least during ten months of the year. Far below, but invisible from our present station lies the prince of Caledonian lakes—Loch Lomond. Nor let me forget the "Crystal Leven," which, flowing from the southwest end of Loch Lomond, falls into the Clyde, after a short but beautiful course of a little more than six miles. It is a stream unequalled for the pure transparency of its waves, and the romantic loveliness of its banks.

Hitherto we have been moving within a narrow channel, and the banks have been marked with the characteristics of inland and fresh water rivers. But we are now entering upon a broader expanse. The banks are changed into shores, and their minuter

charms are seen indistinctly in the distance. As if to compensate, however, for this loss, the features of the scenery become at once bolder and more decided. We can hardly talk any longer of their beauty, we must speak now of their grandeur and sublimity. How noble the prospect which opens upon you! The river itself is glittering in the sunshine like a plain of liquid silver. On either side appear towns, villages and hamlets; and behind those, on the right, are seen the wild and irregular mountains of Argyleshire, bare and barren, but, in the clear atmosphere of summer, rising with an imposing solemnity and majestic stillness into the calm blue air. Yonder is Roseneath, a beautiful wooded peninsula, where the Duke of Argyle has left the finest model of a nobleman's country residence which Scotland at this instant possesses. By the way, talking of Roseneath, I cannot help adverting to the very imperfect knowledge of its localities shown by the author of "Waverley," in the last volume of the "Heart of Mid-Lothian." He talks of it again and again as an island—describes views to be had from it which even an Argus could never have discovered—and, above all, displays a total ignorance of the breadth and general appearance of the lochs by which it is cut off from the main land on the east and west. The reader feels disappointed when he makes this discovery; his confidence in his author's accuracy is shaken; and he consequently peruses with less pleasure the descriptions of scenery with which he may subsequently meet.

We have not yet come in sight of the ocean, for even after it has increased to its greatest breadth, the Clyde still retains its love of abrupt turnings and windings; so that, to the eye of a stranger, it frequently appears land-locked; and it is not till he has followed its meanderings more than once that he is able to distinguish its course from a distance. But we have passed Port-Glasgow, with its hanging steeple—and Greenock, with its stately Custom House—and Gourrock, the most celebrated of watering places—and Dunoon, with its little Gothic church and fine romantic site—and we are bearing rapidly down on the Cloch Light-house. Now at length the far-off Atlantic appears in view. Where have you seen a noble river mingling more beautifully with the sea? The firth is studded with islands, and all of them remarkable for some characteristic attraction. In the foreground are the two Cumbrays placed,

as if to shelter the calm bay of Largs, and offering no little temptation to the antiquary in the shape of an ancient cathedral, now in ruins—dedicated to Saint Columba. Further off is Bute, the most level island, perhaps in the Scottish seas, but rich and fertile, and proud of its romantic kyles, and little sunny creeks. On the southwest lies Inchmarnock, as fair an inch as eye can rest on, with its strata of coral and shells and its old chapel, long since deserted by its patron saint. At a still greater distance rise the mountains of Arran—stern, rugged, and vast. It is there that tradition preserves the memory of Fingal, and there “The Lay of the Last Minstrel” places before us “the Bruce of Bannockburn.”

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### A SCOTCH CHARACTERISTIC.

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Speaking of the familiarity with which the Scots treat the Creator, Max O'Rell, in his charming selection of Scotch anecdotes, under the title of “Friend MacDonald,” says that the Scot addresses the Creator “very much as if he was his next-door neighbor. He tells him all his little needs, and will go so far as to gently reproach him if they are not supplied. “If he has dined well, he is lavish in returning thanks to the Lord for his infinite favors; his gratitude is boundless. If he has a meagre repast, he thanks him for the least of his mercies. The thanks are not omitted, but at the same time Donald gives the Lord to understand that he has made a poor dinner.” And then he sustains this opinion which he formed of “Friend Donald” by the following anecdote, the first part of which, however, O'Rell admits is to be found in Dr. Ramsey's Reminiscences, and as for the second part—wherein lies the point of the matter—he leaves the responsibility for it upon his host who related the story to him. Here it is:

“A Presbyterian minister had just cut his hay, and the weather not being very propitious for making it, he knelt near his open window and addressed to Heaven the following prayer:

“‘O Lord, send us wind for the hay; no a rantin', tantin', tearin' wind, but a noughin', winnin' wind——.’

“His prayer was here interrupted by a puff of wind that made the panes rattle, and scattered in all directions the papers lying on his table.

“The minister straightway got up and closed his window, exclaiming:

“‘Now, Lord, that's ridik'ulous!’

“If this ending of the anecdote is not authentic,” adds O'Rell, “I feel quite sure that none but a Scotchman could have invented it.”



## EDITOR'S TABLE.

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### ATTITUDE OF THE CHURCH TOWARDS REFORM- POLITICAL PARTIES.

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From M. D. Fitzgerald, of Lynn, Massachusetts, the editors of the ERA received the following, under date of January 4th, in relation to the evils of the world and the plans proposed by the Social Labor Party to eradicate the same.

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I am prompted to write you this letter because I have been favored in making the acquaintance of Elder Charles Westover of your Church. The doctrine, etc., of the Church so far as I understand it from a simple study of its cardinal principles, are certainly "Godlike," and superior to many conflicting doctrines that surround me here. I am a Catholic by baptism and education, and can only find a reason for deviation from the doctrine of our Savior Jesus Christ by so-called Christian Churches in this fact, that they have admitted the right of private ownership of the means of production and distribution, thus entailing usury, the competitive system, the disinheriting of the masses, wars, having an economic basis, and other evils too numerous to recapitulate in this short letter.

On this New England coast are many cities containing thousands of idle men and women, living in poverty, in enforced idleness, while the means, i. e. natural resources and machinery, capable of being united to and operated by their intelligence for the purpose of producing untold wealth, are also lying comparatively idle. Churchmen and statesmen are continually tinkering or vainly endeavoring to remedy this deplorable condition; I believe it can only be aggravated by these so-called panaceas, viz: free trade, protection, monetary reform, expansion, (imperialism,) etc.

I know from a study of industrial evolution that nothing short of a social revolution can emancipate the proletariat from the awful economic conditions that surround them in the United States and elsewhere. Thus believing I have allied myself with the only political party destined to bring it about, i. e.: "The Socialistic Labor Party." We suffer and have had martyrs like the Mormon Church. I have faith in Christ, but I also believe in work, i. e. propaganda to bring his kingdom on earth. Scientific Socialism is absolute truth. Why then do Christian Churches oppose or remain neutral on it? They must exercise their franchise or else be political nonentities. Many ministers support it in a utopian manner, others oppose it, and yet no one can point out any demand of modern Socialism that conflicts with the teachings of Jesus Christ. I will ask Elder Westover to send you this letter with the platform and constitution of "The Socialist Labor Party," and if your editorial functions permit you to express the attitude of the Mormon Church toward our movement I will be duly grateful to you if you will kindly forward to me that number of the IMPROVEMENT ERA containing it.

We begin our remarks on the above with reference to a clause in the closing sentence—"Express the attitude of the Mormon Church toward our movement." The attitude of The Church towards the Socialistic Labor Party movement, is just what the position of The Church is toward other political parties—non-interference with it; non-cooperation with it. The Church is not associated with any political party, nor does it oppose any of them. For their respective panaceas for the ills of humanity The Church may be said to hold that they are inadequate to the curing of those ills; and it may also be said that The Church regards in the same way the efforts of communists and socialists, apart from political parties. The Church believes that the only thing that can permanently eradicate the evils under which humanity suffers is the Gospel of the Son of God; and that however praiseworthy the efforts of philanthropists and social and political reformers to ameliorate the hard conditions under which mankind suffers may be, they will not succeed to any very great extent. It is a world that has gone wrong; it will require the wisdom and power of God to set it right, and do away with the evils complained of.

This may be a very unsatisfactory statement to make to those who are fired with a zeal to correct all evils, to make of earth a heaven, and who fondly believe that they have at last hit upon the

right combination of principles and forces to accomplish this very desirable result. But reformers before now with equal zeal, with intentions as pure and unselfish as those of our present reformers have dreamed that they, too, had found the combination of principles and forces that would cure all the ills that flesh is heir to; but they have awakened to find that they but dreamed; and the evils they so bravely fought still remained, and, in fact, increased. And so they died, leaving the problems unsolved, just as our present generation of reformers will die and leave social, political, and economic problems unsolved, and industrial evils uncured. But the time will come when the earth shall rest from its sorrows; when mankind shall be emancipated from the injustice and inequality that now obtains, and from which so large a part of earth's inhabitants now suffer. But the relief will come through the Gospel of Jesus Christ—the plan ordained of God to redeem the world, from all evils both temporal and spiritual. It has been restored for that purpose. It is beginning that work—the culmination of which we have already mentioned—by teaching faith in God, and repentance. By which means righteousness shall be brought to pass and the elements made ready for the introduction of that better order of things predicted by all the prophets, and which shall relieve mankind of the distresses and inequalities under which they now groan.

This is to be brought about by—but we only at this writing undertook to say what attitude the Church occupied with reference to political parties and we have not space to do more.

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#### NOTES.

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Deliberate with caution, but act with decision; yield with graciousness, but oppose with firmness.

A character which combines the love of enjoyment with the love of duty and the ability to perform it is the one whose unfoldings give the greatest promise of perfection.

It is best to be ourselves. To ape the mannerism of another is not the wise way to grow. If we devote ourselves to the cultivation of a right spirit within, our outward ways will have truest attractiveness.

Hope is a duty as well as a comfort. He who ceases to look forward to the future with hope ceases to work with a will in the present. As long as we have work to do or burdens to carry, let us hope for something better than is now in our possession. We ought not to be satisfied with, though we have to be contented in, that which the present gives us.

It is a beautiful world once we learn how to live. There is beauty in every menial duty, there is inspiration in every hardship and sacrifice, if only once we learn that each hardship and each sacrifice form but one more stepping-stone that lifts us up above the level of the commonplace and nearer the heights of divine endurance that makes life a glorification of the spirit.

Those who push themselves forward, recounting their own deeds and successes, and claiming the applause and gratitude of the world, are by no means the greatest benefactors of their race. Often indeed they are wearing the stolen plumage of their more modest brothers who have done great deeds without notice or *eclat*, and are contented to be what the others greatly wish to appear.

When it comes to be realized by the great majority of the universe that severity and harshness are usually the result of a poverty of intellect that fails to comprehend human nature, and that charity, sympathy, gentleness, and good feeling are the sure fruits, not only of a kindly heart, but of an educated brain, a long step will have been taken towards the increase of human welfare and happiness.

The lesson, not of stoicism, but of quiet manly endurance, is one which is much needed in this sympathetic age. Especially is this the case in all the smaller miseries of life. Every one has petty vexations, annoyances, disappointments, hindrances, aches of both body and mind, some of which can be remedied and others only endured, but none of which he has any right to add to the load which his neighbor has to carry. A due regard to the comfort of others and also to his own dignity demand that such things be relegated to silence, and not suffered to intrude upon and spoil seasons of intercourse which might otherwise be gladdening and elevating.

## IN LIGHTER MOOD.

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An elderly fat gentleman, in discussing a warm beefsteak at a Highland inn, called to the waiting boy: "Donald, bring me more bread; for I eat a great deal of bread to my steak."

"Ay, and please your honor, ye eat a great deal of steak to your bread."

\* \* \*

Will Hamilton, the "daft man o' Ayr," was once hanging about the vicinity of a loch which was partially frozen. Three young ladies were deliberating as to whether they should venture upon the ice, when one of them suggested that Will should be asked to walk on it first. On the proposal being made to him, he responded: "Though I'm daft, I'm no' ill bred. After you, leddies."

\* \* \*

Said a pompous man of money to Professor Agassiz—"I once took some interest in natural science, but I became a banker, and I am what I am."

"Ah," replied Agassiz, "my father procured a place for me in a bank; but I begged for one more year of study, then for a second, then for a third. That fixed my fate. Sir, if it had not been for that little firmness of mine, I would now myself have been nothing but a banker!"

\* \* \*

A story is told of a shrewish old Scotchwoman, who tried to wean her husband from the dram-shop by employing her brother to act the part of a ghost, and frighten John on his way home.

"Who are you," asked the farmer, as the apparition rose before him from behind a bush.

"I am Auld Nick," was the reply.

"Are ye really?" exclaimed the old reprobate, with much satisfaction, instead of terror, "Man come awa'; gi'e's a shake o' your haun; I'm merrit tae a sister o' yours!"

\* \* \*

Upon some hasty errand Tom was sent,  
And met his parish curate as he went;  
But just like what he was—a sorry clown,  
It seems he passed him with a covered crown.  
The gown man stopt, and frowning, sternly said:  
"I doubt, my lad, you're far worse taught than fed."  
"Why, aye," says Tom, still jogging on, "that's true;  
Thank God! he feeds me, but I'm taught by you."

## OUR WORK.

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### GENERAL IMPROVEMENT FUND.

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We desire to remind the Superintendents of Stakes and the Presidents of Associations and the members generally that by action of the Y. M. M. I. A. General Conference, held in May last, what had up to that time been called the "fifty cent fund" was changed in title to General Improvement Fund; and the amount to be contributed by each member of the associations to meet the general expenses of this institution, was cut down from fifty cents to twenty-five cents; the full amount however to be remitted by the proper officers of the associations to the General Treasurer, Thomas Hull.

The first week in December and the first week in February were decided upon as Collection Weeks for this fund, and it was further decided that the ward treasurers should make remittance to the stake superintendents on January 1st and February 20th; and that the respective stake treasurers should remit immediately to the General Treasurer at Salt Lake City. We call attention to this matter at this time because the last week set apart as Collection Week for this fund has now arrived; and up to the present time the returns from the December collections have been very, very meagre; and we wish to urge upon the officers in the stakes and the wards that the collection of this fund ought to be vigorously pushed.

We suggest to presidents that it would be a good thing to organize a large committee to attend to this business; and apportion the names of members of the associations to individuals of said committee, giving each person say from eight to ten or twelve names, and charge him with the duty of seeing each of the persons whose names are assigned to him during Collection Week, and make this collection. If the work is thus

apportioned among the members it will be light and easy to accomplish; but it requires the immediate attention of the officers.

It needs no argument to prove the necessity there is for the existence of this fund. All the stake and ward officers who were in attendance at the General Conference were convinced of its necessity, and they were charged with the duty of explaining it to the members of the associations and attending to its collection. Let this business now be heartily taken up and pushed to a successful conclusion.

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### READING NEWSPAPERS.

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A long time ago, as early at least as 1832, the Lord gave a commandment to the Elders of the Church to teach each other diligently all things that pertain unto the Kingdom of God that were expedient for them to understand—"all things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home; things which are abroad, the wars and the perplexities of the nations and the judgments which are on the land and a knowledge also of countries and kingdoms." And all this that they might be prepared in all things to magnify the calling whereunto he, the Lord, had called them, and fill the mission with which he had commissioned them. (Doctrine and Covenants, Sec. 88; 77-80.)

In this age of immediate communication with all parts of the world, when events tread upon each other's heels, so fast they follow—the only way to keep abreast of the times, and comply with this commandment that the Lord gave to his servants so long ago, is for our young men to read the daily events as they daily occur; and this makes necessary the reading of the daily newspapers. No young man can be up with the spirit of the times—in touch with the events that are transpiring in the world around him—without reading the daily papers, and we therefore urge the members of the Improvement Association to become subscribers to and readers of daily papers; and especially do we commend to their attention the daily paper now published by the Church of Jesus Christ of Latter-day Saints, and which is the Church organ, *viz. The Deseret Evening News*.

, This paper recently reverted to the control of the Church and is now published with the announcement that it is the organ of the Church, Lorenzo Snow, President and Trustee-in-Trust. This should cause every member of the Church to regard this newspaper with especial pride, and take a personal interest in its success. In fact, in our judgment, it becomes the duty of the Church members to so regard it, and we trust that our young men will be imbued with this spirit and give their loyal support to the *Deseret News*. When it reverted to the control of the Church, on the first of the year, a new business management and editorial staff was given to the paper which insures business capacity in its management and force and literary ability in its editorial utterances; while unquestionably its news service will be equal, and in some respects superior, to that of any other paper published in the State or even in the inter-mountain region of the west. Horace G. Whitney is in control of the business department, and C. W. Penrose is at the head of the editorial staff; so that in speaking this word for the *News* to our young men, we do not urge them to support the Church organ as a matter of duty alone, but we feel sure that in subscribing for that paper and in giving to it their support they will be receiving the most reliable daily newspaper within their reach. The area that can now be covered by the service of the daily mail should warrant a very large circulation of the *Daily News*, and everywhere it can reach on the day of its publication or the morning following, we would suggest to our young men that they get the daily *Evening News*, and where the mail service does not warrant the people in taking the daily paper, they should most assuredly become subscribers for the semi-weekly.

We have no selfish purpose in thus recommending the *Deseret News* to the readers of the ERA. Neither the business management nor the editorial department, nor any one connected with the *News* is aware of the fact that we are presenting this matter to our young men. We do it because we feel that we ought, first to discharge our duty in the matter of recommending the Church organ to the attention of our young people; and second, because we desire to do our young people a service in urging them to make themselves acquainted with current events, and with current thought as connected with those events.



## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*December 20th, 1898:* Samuel Gompers is re-elected president of the American Federation of Labor at the annual convention of that organization at Kansas City.

21st: Secretary of the Interior Bliss having resigned, Ethan A. Hitchcock is appointed to succeed him.

22nd: Governor Wells receives a petition signed by all the officers of the Utah Batteries in Manila asking him to use his influence to secure the muster-out of the troops.

23rd: The first troop of Utah Volunteer Cavalry is mustered out of the service of the United States.

24th: The American peace commission delivers to President McKinley the treaty of peace between the United States and Spain.

28th: Dispatches received at the State department in Washington, D. C. state that Iloilo, Philippine Islands was captured December 24th, by the insurgents.

29th: On account of the refusal of General Brooke to permit the Cuban troops to participate in the exercises of evacuation day in Havana, intense feeling is manifested there and the United States flag is torn down from many houses. \* \* \* President McKinley approves an executive order regulating the financial system of Cuba and providing that all customs, taxes, public and postal dues in the island shall be paid in the United States money or in foreign gold coin and fixing the value at which such foreign coin shall be received. It also provides that certain Spanish silver coins shall be received for customs, taxes and public and postal dues at rates fixed in the order.

30th: Senor Don Maties Romero, the Mexican Ambassador to the United States dies in Washington after having been operated upon for appendicitis.

*January 1st, 1899:* The government of the island of Cuba is formally surrendered by the Spanish to the United States and the American flag is raised on all public buildings, etc., in Havana.

2nd: President and Mrs. McKinley hold their first New Year reception at the White House.

3rd: George W. Barch is sworn in as Chief Justice and R. N. Baskin as Associate Justice of the Supreme Court of Utah:

4th: Hon. George E. Roberts, director of the mint, issues his estimate of the production of gold in the United States, showing a total of \$65,782,677. Utah is credited with \$2,170,543. \* \* \* The president transmits to the senate the treaty of peace between the United States and Spain. The following is his message:

To the Senate of the United States:—I transmit, herewith, with a view to its ratification, a treaty of peace between the United States and Spain, signed at the city of Paris, on December 10, 1898, together with the protocols and papers indicated in the list accompanying the report of the Secretary of State.

WILLIAM MCKINLEY.

Executive Mansion, Washington, D. C., January 4, 1899.

7th: The Salt Lake ministers, Dr. Iliff, of the M. E. Church; W. M. Paden, of the First Presbyterian, and Clarence T. Brown, of the First Congregational church, forward to Washington a formal protest against the seating of B. H. Roberts in Congress.

9th: The third Utah Legislature convenes in Salt Lake City. Aquila Nebeker is chosen as president of the Senate and Wm. M. Roylance as speaker of the House.

10th: Governor Wells presents his message to the Legislature. It is a voluminous document, and refers to: the evidence of prosperity, congratulating the State upon the improved business conditions; the call for volunteers and the ready response of the State; the codification of the laws of the State and recommending new legislation; the election of a United States Senator; date of convening the Legislature, recommending that an amendment to the constitution be proposed providing that the Legislature be convened on the third instead of the second Tuesday in January; refunding the State bonds; the finances of the State, showing that after all revenues are collected and current indebtedness paid, there will remain in the general fund a balance of more than \$175,000; the State lands, submitting a statement of the amounts received from the sale of lands and the investment thereof; educational matters, showing that great progress has been made. Under the head of "State Institutions" the message refers to and reports the condition of the University, Agricultural College, School for Deaf, Dumb and Blind, Industrial School, Insane Asylum, Board of Pardons and Paroles, recommending legislation conferring the power on the State Board of Pardons to exercise parole clemency and recommending the appropriation of \$500 for the care of Hawaiian lepers in Tooele County. Consideration is then given to the

National Guard, irrigation, forest preservation, Board of Health, horticulture, fish and game, the Semi-Centennial Commission; recommends suitable appropriation for a first-class State fair in October, 1899; fostering legislation for home industries and the creation of a bureau of statistics and immigration are advised. Reference is made to outlawry in the eastern and south-eastern portions of the State, to the charges made against the judge of the Fourth Judicial district, to the opening of the Uncompahgre reservation and the failure to open the Uintah reservation; for the constitutional provision requiring the Legislature to enact laws fixing reasonable maximum charges for railway transportation and expressing the earnest hope that action will be taken upon the subject; to the Paris Exposition, recommending an appropriation for a State exhibit there. The governor recommends an increase in the salaries of State officials, and the memorializing of Congress for public buildings in Salt Lake City and Ogden, and on other subjects, and concludes his message in the following words:

"In a manner much less brief than could have been desired, I have sought to place before you a comprehensive account of the affairs of the State. My hearty co-operation and support are extended in every effort you may make to advance the interests of Utah and the welfare of her citizens.

In all our deliberations may reason prevail over passion and prejudice, and in the discharge of our duties may we be truly representative of the best thought and the highest aspiration of an intelligent, patriotic and progressive people, to the end that our efforts may perpetuate the honor and fame of our grand young commonwealth." \* \* \*

A great sensation is created in the Montana legislature when \$40,000 is sent to the presiding officer's desk with the statement of a member that it had been paid to him for bribe money in the interest of the election of one of the senatorial candidates.

11th: Charles M. Cannon, son of President Angus M. Cannon, of Salt Lake City, dies of valvular disease of the heart. \* \* \* President McKinley nominates Joseph H. Choate to be ambassador to Great Britain.

12th: Elder George Goddard, well and widely known throughout the State, dies this morning.

13th: Hon. Nelson Dingley, of Maine, dies of pneumonia, in Washington, D. C.

14th: The United States cruiser *Albany* is successfully launched at Newcastle, England.

17th: The Utah Legislature begins balloting for United States Senator. Hon. W. H. King, A. W. McCune, Judge O. W. Powers and Hon. Frank J. Cannon are candidates for the office.

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## DREYFUS AND THE ADMINISTRATION OF LAW IN FRANCE.

BY J. M. TANNER, PRESIDENT AGRICULTURAL COLLEGE,  
LOGAN, UTAH.

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No trial of modern times has created such universal attention as today attends that of Dreyfus, an Alsatian Jew in the engineering corps of the French army. The circumstances of his trial and conviction and the subsequent developments, together with the tragic trial of Zola and the suicide of Col. Henry, have turned the eyes of the whole world to France and to the peculiarities of her administration of the law.

Before the circumstances of his trial are given, a brief explanation of the administration of law in France is necessary in order to comprehend how it is possible for a man to be tried and convicted according to the procedure adopted in the case of Dreyfus.

France is a republic, but a republic in name only, for civil rights and the great bulwarks of liberty are no more enjoyed on the west than they are on the east of the Rhine. France, like her neighbor, Germany, is a military despotism, but poses before the world in the name of a republic. There is a fundamental differ-

ence between the Germanic and the Romanic idea of the state. The Roman power was that of the strongest centralization wherein the individual is supposed to contribute to some ideal that is constantly held up as the chief purpose of his existence. Among the Teutonic races there is much more of individual liberty enjoyed in the administration of government; and this liberty and the principles of free institutions have been most highly developed in England and America.

There are, therefore, fundamental differences between the administration of law in France and its administration in English-speaking lands. In the first place, France has a peculiar kind of law, known, it is true, to continental countries, but hardly comprehensible to minds that have been brought up under the influence and effects of the common law. This French law is sometimes called *droit administratif*, or administrative law. The traveler in France soon learns, if America is his home, that the law does not work there as in his native land; that officers are overbearing, that they are inconsiderate, that they do very much as they please, and that there is often no remedy against what may prove to be merely their whims. This grows out of that peculiar administrative law, a law by which the administrative officers of the entire government are controlled. In America when an officer oversteps his bounds there is always an appeal to an independent system, to the judiciary. The facts are gone into, and he enjoys all the legal advantages of an independent investigation. Such, however, is not the case in France. If an officer oversteps his authority; if he acts unreasonably or unjust he is in no way responsible to an independent judiciary. He is tried before his superior officers in the same department, whose chief question seems to be whether or not the inferior officer has carried out the policy of his superior. If so, there is no cause of action. All remedy is lost. In military countries the executive department has its policy. If that is carried out inferior officers may generally depend upon the good-will of their superiors and do very much as they please.

This is further understood when we realize that in France there is no such thing as a habeas corpus. If a man is thrown into prison he must await there the pleasure of those who sent him. The executive department and its officers cannot be ques-

tioned. No judge can ask whether or not the facts warrant his imprisonment, or whether it is just for him to remain in durance vile. Trials, too, in France are wholly unlike those in this country. In the first place, if a man happens to be an official his case goes under an administrative department, where there are no scientific principles of evidence and pleadings to be considered. The officer in charge takes the case in his own hand and disposes of it in his own peculiar way. He is not hampered by any precedents; he is not governed by any principles, except those which he chooses to apply in each individual case. There is no examination of witnesses, as it is understood in this country. The attorney puts his question to the presiding judge, who, in turn, puts it in his own way to the witness on the stand. There is no system of cross examination by which it is easy to break down the testimony, and when evidence might often be shaken the witness who is frequently an officer of the government, protects himself behind his prerogatives by saying that he declines to answer the question. In almost all criminal proceedings these officers give the great bulk of the evidence, and the arbitrary disposition of the rights of the citizens is something incomprehensible to those brought up under a system of the common law. The whole thing is political; the court room is political, and newspapers do not hesitate to address judges in the same manner that they would address a candidate for election. National policy dictates the court often in an unusual manner, and the truth of this exposition of French law is strikingly exemplified in the trial of Alfred Dreyfus, a *cause celebre*.

What were the circumstances of his trial? and why have they produced so much excitement throughout Europe and America?

In the fall of 1894 *La Libre Parole*, an intensely anti-Jewish paper in the city of Paris announced the arrest of Captain Dreyfus on the charge of having given away army secrets to a foreign nation. Dreyfus was called to trial, but not without some hesitancy on the part of those who had his case in hand. A number of documents, commonly called a *bordereau*, had been discovered. These documents were unsigned, but they had evidently been communicated to a foreign nation, and there was some doubt whether, after all, Mr. Dreyfus was the author of this *bordereau*. Dreyfus was subject to a military tribunal, which is supposed to act as a

court of justice in the trial of the accused. The hesitancy of the ministry of war was condemned at once by an anti-Semitic leader, Mr. Drumont, in his paper, *La Libre Parole*. This is how Mr. Drumont talks to the ministry of war in its capacity of a high court of justice:

"Look at this ministry of war, which ought to be the sanctuary of patriotism and which is a cavern, the hole of perpetual scandals, the cloaca which cannot be compared to the Augean stables because no Hercules has yet undertaken to clean it. Such a house should be perfumed with honor and virtue; instead it gives forth a constant stench. \* \* \* Tomorrow, doubtless, they will applaud the minister of war when he boasts of the measures he has taken to save Dreyfus."

This menace seemed to have had the desired effect, and General Mercier, minister of war, at once proceeded to the trial of Alfred Dreyfus. But the nature of his trial must remain largely secret to the world. It was an executive session of the court, and it was said that even the prisoner himself had not the opportunity of confronting some of the accusations made against him. It appears that he was convicted largely upon a document which he had not the opportunity of even seeing; neither had his counsel. So that he was sentenced to transportation for life on the malarial island called the Devil's Island, off the Coast of South America. He had not even the privileges of the French criminal when he was sentenced to transportation to New Caledonia where he may be permitted to take his wife and family. Upon his conviction, Dreyfus underwent degradation before the army in the presence of thousands of spectators who, fully sanguine of his guilt, took great pleasure in his humiliation. He was marched before the soldiers of his company, and in the presence of his comrades he was stripped of the insignia of his office and the buttons were torn from his coat. His sword was broken before his eyes and he was conducted out of the country.

He had scarcely been sentenced to this punishment of living death when suspicions began to arise because of those who had been foremost in his conviction, and because of the secrecy of his trial. In the days of Gambetta the Jews had been highly honored among the ruling classes of France, and that circumstance had

aroused, it is said, the intense hatred and jealousy of the Jesuit Catholic portion of the country; and the Jesuits at once got into control of the military schools and began as rapidly as possible to reverse the order of things. The honored position held by Dreyfus, and the distinguished favor which he had received, it is said, awakened their jealousy. Hence, they became jubilant over his misfortune. But that excessive jubilation awakened feelings of suspicion and gave rise to the agitation which has followed it.

What was this secret document? Its character has never been revealed. Policy of state is said to prevent its publicity. It might bring on a war between Germany and France. The highest policy of the state forbade any knowledge of it beyond the officers who stood at the head of the army. It did not appear at the trial exactly what nation had been guilty of buying the military secrets of France, but it was generally said that these secrets were conveyed to Germany and Italy. Both nations did not hesitate to deny that they had anything whatever to do with Captain Dreyfus, and said that so far as the accusations against him were associated with them they were utterly false. This gave rise to newspaper comment on all parts of the continent and in England. Protests were made from abroad in which it was pointed out that the means of his conviction were indeed open to question. This foreign interference inflamed the minds of the French and their chief purpose seemed now to be to convince themselves as firmly as possible that Dreyfus was guilty of the charges made against him. Besides these criticisms affected the honor of the French army, whose generals must be sustained, because a loss of confidence in them on the part of the soldiers would be suicidal to France. Besides the matter had been heard. It was in English law, *res adjudicata*, what is called in France *chose jugee*. Why should Europe be interested in opening the question that had already been settled according to the law of France?

It appeared from the evidence that five experts in writing had been called in to testify. Two were convinced that the writing was not that of Dreyfus; three pronounced against him. Not long, however, after his conviction, which took place on the 10th of January, 1895, his attorney, Maitre Damange, expressed his most earnest conviction that Dreyfus was innocent of the charge



against him. Criticisms abroad led to an independent and investigating spirit at home. Col. Picquart, one of the chiefs of the secret service, declared that in his opinion Dreyfus was innocent, and furnished evidence at his command to the vice-president of the French Senate, M. Scheurer-Kestner. The vice-president, a man of superior ability and enjoying the confidence of the French people, interpolated the government and declared his intention to ask for a new trial, saying that he would undertake the rehabilitation of Captain Dreyfus; that, as a matter of fact, he was not the real culprit. Thereupon Mathieu Dreyfus, the brother of Alfred who was convicted, at once visited the vice-president of the Senate, when the following conversation took place:

"You know the name of the real author of the bordereau?"

"Yes," M. Scheurer-Kestner, replied, "but I have no authority to speak of it."

"But if I should speak it, would you not deny it?"

"No."

"Esterhazy?"

"That is the name," replied M. Scheurer-Kestner. "How did you know it?"

"A banker, M. Castro, bought the fac-simile of the bordereau on the street. He instantly recognized the hand-writing as that of one of his former customers. He compared it with the letters which he had received from him, and on November 7th he came to give me this name and the proofs."

Mathieu Dreyfus now brought charge against Esterhazy as the actual culprit. This led to the trial of Esterhazy, but singularly enough, and notwithstanding what appeared to be very strong evidence, he was acquitted and complimented by the presiding judge. Esterhazy was now held as the martyr of the Jews and there seemed to be a general disposition on the part of the French people to insist upon the guilt of Dreyfus as a defense by France against the charges of foreign countries. To their minds, France was on trial. Dreyfus was a secondary consideration, except so far as it was necessary to establish his guilt in order to maintain French honor.

When one comes to consider the character of Esterhazy and some of the evidence found in his possession, it is remarkable that

he should have been made the hero of the hour, as he was upon his acquittal. He seemed to be a man of low character. He had ruined his wife and children. He had become *persona non grata* wherever he had been in the French army; was financially irresponsible, and at the time was living with a dissolute woman. When his house was searched two letters were found. In them he expressed hope that Germany would conquer France, and in further contempt of his country declared that beyond a certain point the Germans could throw away their swords and drive the French back with riding whips. Among the experts at the trial of Esterhazy and Dreyfus, it seems that five out of eight testified in favor of Dreyfus, two in the declaration that the writing was not that of Dreyfus and three in the declaration that the writing was that of Esterhazy.

The agitation over this celebrated case led to constant interpolations of the ministry in the chamber of deputies at Paris, each minister of war declaring his absolute belief that Dreyfus was guilty, Cavagnac, even, going so far as to say that he had received subsequent evidence which took the question beyond all doubt. This was correspondence carried on between agents of the German and Italian governments, and had been furnished him by Col. Henry. This additional evidence of guilt was now ordered to be posted up throughout France as fresh evidence of the just policy of the army officers who had tried the unfortunate Jew. France and Germany at once hastened to deny the truthfulness of this latter evidence, and when Col. Henry, who had been in the secret service, was questioned as to the truthfulness of the documents he had produced, he confessed that he had been guilty of forgery. He was thereupon seized and imprisoned, not in Cherche Midi, but in the fortress at Mont Valerien. Soon after it was announced that he had committed suicide by cutting his throat, but the unusual circumstances of his imprisonment led to the suspicion that Col. Henry, who had been known as a straight-forward officer and whose work could always be relied upon, had been murdered in order that some of the army generals might escape the disgrace from evidence that he was likely to give in the matter.

This has led to a general revulsion of feeling throughout France, and the belief began to grow that, whether or not the

forgery of Henry had anything to do with the establishment of the guilt or innocence of Dreyfus, the latter was entitled to a rehearing. Besides a new factor had entered into this celebrated case by an accusation made by Zola against the French President and military tribunal immediately after the acquittal of Esterhazy. Zola was brought up and tried on the charge of defamation, and the publicity given to his trial has brought forward some striking peculiarities in the administration of French justice.

The *Echo de Paris*, a staff newspaper, thus describes a scene during the trial of Zola: "A flood of insults drowns the voice of the advocate. The audience rises to its feet. There is whistling, groans; and canes are pounding the floor in cadence. If one closes one's eyes, the illusion is complete that the palace is about to tumble to pieces. Each minute the audience becomes more excited. Finally, it breaks down. The most offensive cries and shouts mingle with hisses and whistles. One by one, under the fixed stare of the spectators, the jurors quit the hall."

Such a scene in a court of justice is not more astounding than the manner in which testimony was offered. General Pellieux takes the stand. Read his testimony: "I have a soul of a soldier which revolts at hearing the infamous aspersions shower upon us. I can keep silence no longer. I cannot stand them trying to detach the army from its chiefs, for if the soldier cease to have confidence in them, what will the chiefs do in the day of danger, which is, perhaps, nearer than people think? Then, gentlemen of the jury, your sons would be left to simple butchery." Labori, counsel for Zola, protested against some of these utterances and proposed to question the General. But we are told that the court forbade Labori to proceed.

Zola was convicted of defamation and received the extreme penalty. He now appealed to the highest court of France, that of the Cassation. This court held that the procedure in bringing Zola to trial had been irregular, and that he was entitled to a re-hearing. Before his re-hearing could be heard Zola escaped from France, feeling as every disinterested person must have felt, that a re-trial would be a mockery of justice.

After the confession of forgery and the death of Col. Henry, it became certain that there could be no peace in France until the

case of Dreyfus received a new hearing. Feeling began to grow throughout France that, after all, Esterhazy might be the real culprit. Whereupon Esterhazy fled from his country to London, where, it is said, he is peddling confessions of his forgery that led to the conviction of Dreyfus.

Now, the court of Cassation has decided to open the case anew. There were three courses open to the supreme court of France. First, a denial for revision; second, quashing of the judgment and order for a new trial; and, third, that more information was needed in the case of Dreyfus, and that such information would be sought for by the court in secret sitting, but with full power to call for all documents, summon witnesses, etc. The last course was adopted, but it is to be regretted that more publicity cannot be given to the investigations to be carried on, although in this investigation the counsel for the defendant will undoubtedly have the opportunity of presenting evidence in full and of overthrowing, if possible, all evidence brought against his client. He will also be tried under the new law inaugurated in 1895 and extending in all criminal cases greater rights to the accused. This new law shows what has existed in France for centuries and is a remarkable illustration of the process of conducting cases of criminal procedure in a French court of justice. A certain Marquis de Nave had been accused of murdering his wife's illegitimate son by throwing him over the rocks near Naples, a crime which he is said to have committed nine years before his trial. There is no grand jury in France, but the indictment—if such may be said to exist in France—is called the *dossier*, and is gotten up by one of the judges of the court called the "*juge-d'instruction*." This judge, who is a quasi prosecuting officer, may take his own time to investigate the case. The judge kept him there for seven months before getting out the indictment, or *dossier*. The trial of Nave resulted in his acquittal. So outrageous an abuse of power led the French government to adopt measures for the trial of criminals which are more in consonance with the principles of right and liberty.

The world will now await with deep interest and some anxiety the results of the additional investigations to be made in the case of Dreyfus; and yet, so far as the case is of interest to the Anglo-

Saxon, there is the wish that Dreyfus might enjoy the opportunities of a new trial under the common law system; that is, that he might have the privilege of confronting the witnesses against him, of having the investigation open and public and the greatest scrutiny given to the bordereau upon which he is said to have been convicted, and, above all, that he might enjoy the right of that common law presumption that he is innocent until proven guilty, and also enjoy the resolving of all doubt in his favor.

There are no motives assignable today why Dreyfus should have betrayed the interests of France. He is a wealthy Jew, of a wealthy family. Money could not be a consideration. There is no reason why he should have favored Germany more than his native country, in which he enjoyed honors and emoluments, and to which he was attached by all the ties of birth and patriotism. The Dreyfus case, however, as a *cause celebre*, whatever may happen to Dreyfus, will, in a large measure, alienate the sympathies of all free people for the republic of France. It will publish to the world the fact that, although France is a republic in name, it is republicanism little in common with that of this country. The spirit of liberty and justice as found in the republicanism of France is but a shadow of those undying principles of free institutions as exemplified in the administration of law and order in England and America. Indeed the President of the French republic, M. Faure, has but little more genuine liberty than has the Czar of Russia. Compared to the President of the United States, he is in absolute bondage, bound by the traditions and military rules that hamper and strangle civil liberty, wherever the military arm is dominant.

#### NOTE.

Since the above was written, M. Quesnay de Beaurepaire, president of the civil section of the court of Cassation, has resigned his position and now charges the tribunal, with which he was associated, with bad faith and corruption in what he anticipates will be a favorable action in the revision of the Dreyfus case. The fact that M. de Beaurepaire is now contributing to the papers and charging the court, of which he was formerly a member, with bad faith, and appeals to the public to repudiate it and disrespect its integrity, must appeal to the ordinary Anglo-Saxon mind as something very remarkable. It shows that lack of respect which

the Latin mind has always shown for the judiciary. Should such a thing happen in this country or in England, the act would be resented as an outrage upon the judicial system, which here receives such high respect, and which in France, evidently, is treated as a mere political institution not entitled to more respect than is shown to a legislative candidate for office.

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### LAMENTATION ON THE DEATH OF A FATHER.

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Oh heart, my heart, when that brave spirit soared  
Above, beyond the bonds of earth and time,  
And those dear eyes forever closed on earth,  
Whose glance was wont to dwell with love on mine;  
And those kind hands accomplished their last task,  
Which had so oft been busy for my weal,  
Did not some premonition haste thy beat,  
And thou prescience of disaster feel?

Oh sad, sad heart! though many weary miles  
Divided me from him who loved me best,  
Could'st thou not know that other loyal heart  
Lay cold and pulseless in that manly breast?  
Could'st thou not feel some chill presentiment  
That thou had'st lost thy counselor and friend?  
And that last look must bridge the stream of time  
Between we two till earth and time shall end?

Could'st thou not know, when we came home again  
No answering welcome we could meet from him—  
Instead of shouts of joy at our return  
Each face averted and each eye grown dim?  
That we could meet no loving, sheltering arms,  
No echo of that blessing which he gave?  
But go alone, oh anguish-bursting heart!  
To throb unanswered on his new-made grave.

SARAH E. PEARSON.

## **"FROM FAITH TO FAITH."**

BY NEPHI ANDERSON.

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As in the beginning God made all things spiritually before they took the form visible to mortal eyes, so ever after has it been the natural workings of the human mind to create first in the imagination the things that later have been fashioned by the hand or materialized in the daily life.

The imagination flies before and spies out the land for the safer tread of fact. Faith leads to works. The idea precedes the expression. Fancy beckons from unknown lands. In vision we see the dim regions into which time soon sets us down and we experience its reality. "The fantasies of one day are the deep realities of a future one," says Hawthorne.

The inventor builds his machine of the finer material of the mind ere it assumes tangible shape. The painter's most beautiful picture is on the sensitive canvas of the mind, and that which he puts on the coarse-grained cloth by means of his pigments and brushes, is but an imperfect copy.

The song which echoes through the inner chambers of the poet's soul is not perfectly reproduced by the insufficient words of man. The novelist's characters walk and talk in spiritual reality before they are delineated by the pen.

Take the child. His sole ambition is a pocket knife, the end of his brightest hope is to be in possession of a bag of marbles. A few years and these are trifles. His ideal has moved on until it is now perchance a horse or a bicycle. Then when these have become commonplace his fancy mounts higher, and the occupation of some exalted station, the reaching of some noble place in life, becomes his objective point. These are also reached, and then

the ever mounting ambition soars still higher, and the mind through its subtle eye of faith sees newer and grander possibilities, which if life and energies last, may also be fully realized.

Then old age comes, and the physical senses become dulled; but the ever-living soul within looks on and on. Death may be a short passage through a dark valley, but the hills are shining brightly beyond the shadow. To the believer, whose inner eyes are touched by the Spirit of God, the grave is not the limit of thought or hope, but merely an incident in the onward march, an experience in God's school of immortality. By a divine faith he sees far into the eternities of the Father, into the kingdoms of glory, and the soul leaps in joy at the beautiful sight.

If the highest aspirations of the child come true, may we not from analogy reason that our highest conceptions of the future life will some day be realized? We are the children of God, created in his image, and holy writ assures us that when Christ reveals himself again, they who have had this glorious hope and have purified themselves as he is pure, will see that they are like him.

In thus reasoning on this hope that "springs eternal in the human breast" we have many analyses to establish its truth. For example, we can plainly see the effect that environment has on life, both plant and animal. The geranium, which in Utah can reach to a height of about eighteen inches only, in other climates grows to the size of a small tree. The tall willow and pines of the temperate zone become mere dwarfs in the arctic regions. Recently a French scientist has discovered the secret of the Hindoo mango trick, in which a seed is planted in the presence of the audience and made to grow to a plant a foot high in an hour. The investigation showed that a prepared earth was used, obtained from ant hills and charged with formic acid which wonderfully quickened the germination of the seed and the growth of the plant.

So in like manner animal life depends very much on its environments, and man is no exception. The child has all the attributes of the man; training and favorable surrounding develop some, while others lie dormant. Is it not equally true that man is a child of the Eternal Father, inheriting all his nature in germ form



as yet, very little of which may have made a beginning in growth? But all the attributes are there, and when the transplanting is done and the mortal is taken from out the stunting effects of earthly environments into the divine influence of heavenly elements, is it not possible that man's inherent energies will expand in all directions towards the perfectness of his Father and God?

"I dimly guess from blessings known  
Of greater out of sight."

says Whittier; but he does not put it nearly as strong as does the inspired apostle when he says: "Eye hath not seen, neither ear heard, neither have entered into heart of man, the things which God hath prepared for them that love him."

May we, then, not safely go from faith to faith, and build our castles in the air? Build them of gleaming marble and shining precious stones, and adorn them with all the beauties that the imagination can supply. All we have to do is to place foundations under them and illumine their towers with that glory which poets have caught a glimpse of and which the unbeliever has called—"The light that never was on sea nor land."

## SAMOA AND HER NEIGHBORS.

BY W. O. LEE, SAMOAN MISSIONARY.

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Generally speaking there are two races of people that inhabit the division of the earth called Oceania. The reader can readily understand where the two races meet by turning to a map of the Pacific Ocean and drawing a line a little west of south, from the west side of the Sandwich Islands to the west side of the Ellice group; thence south through Fiji and west of New Zealand. This line from north to south is a little over 4,000 miles long, starting some twenty-two degrees north of the equator, and ending at least forty-seven degrees south latitude. All of the native inhabitants on the islands east of this race-line belong to the finely-formed, brown Polynesians; while the inhabitants of the islands on the west of this line belong to what are called Papuans—a diminutive negro race supposed to have come originally from Africa, and nick-named “Black Boys” by foreigners in the South Pacific, because of their small stature and thin limbs.

Growing out of these two races, the Polynesians and the Papuans where they have met and intermarried, there is a third race found on the Fiji and other groups near the center of the South Pacific.

The Samoan or Navigator Islands, which group with its inhabitants will form the main topic of our article, will be found near the center of what we call Polynesia, and are situated between thirteen and fifteen degrees south latitude and one hundred and sixty-nine and one hundred and seventy-three degrees west longitude. Samoa is 5,000 miles from Salt Lake,

City, and it takes two weeks by steamer to reach there from San Francisco in a south-westerly direction, *via* Honolulu, which is the only land sighted and the half-way house en route.

North of Samoa 2,100 miles are the Sandwich Islands, (Hawaii); 1,500 miles east are the Society Islands, (Tahiti); 400 miles south are the Friendly Islands, (Tonga); the same distance west of Samoa are the Fiji Islands, and some 1,600 miles south is New Zealand, (Maoriland.) On all of the above groups, except Fiji, the Latter-day Saints have established missions, and there is as much difference between the native inhabitants of these islands as there is between the Indian tribes of South, Central and North America. Yet, like our own Indians, the Polynesians, or brown race, of the Pacific isles, undoubtedly all sprang from the same source, but time and location since their separation have made many changes in their language, mode of living and habits, the same as among the various tribes of American Indians. Most writers on the subject of their origin agree that the Polynesians belong to the Malay race of the East Indian Archipelago. The similarity in the language of the natives of these two places being the weightiest argument in favor of this theory. It seems strange to the writer that with the winds and ocean currents against the above supposition, some of its adherents did not look to the American continent for a more natural solution to the problem of the origin of the Polynesians.

On this subject we copy the following from the Encyclopedia Britannica:

"The brown people who occupy the islands of Eastern Polynesia are generally regarded as having affinities with the Malays of the Indian Archipelago, and are sometimes spoken of as a branch of the Malay race, or family. They cannot, however, with any accuracy be so described. The Malays, as they now exist, are a comparatively modern people, who have become what they are by the mixture of several elements not found in the most primitive race. The Sawaioris (Polynesians) and the Tarapons (mixed race) of Polynesia, the Malagasy (Hovas) of Madagascar and the Malays are allied races, but no one of them can be regarded as the parent of the rest. *The parent race has disappeared*; but the Sawaiori (Polynesian) as the earliest off-shoot from it, and one which owing to the conditions under which it has lived, has remained almost free

from admixture of blood, may be taken as most nearly representing what the parent was."

We readily agree with all of the above except this statement, "The parent race has disappeared." We Latter-day Saints believe that there are millions of the parent race of the Polynesians now living on the Western Hemisphere known as the red-brown race, or Indians; and we argue this way: Driftwood from the western shores of America is constantly being cast upon the shores of Hawaii, what more natural then, than the supposition drawn from the Book of Mormon account of lost ships, that parties coasting from one place to another on our Pacific shores, and being lost at sea, should drift where the wind and ocean currents would naturally take them—to some of the Pacific isles?

How interesting it will be some day if our United States government awakes to find that its new Hawaiian citizens and its Indian proteges are first cousins and as such entitled to the same privileges! We are reminded of the fact that our Hawaiian Saints in Utah came nearly being classed with the heathen Chinees, and denied papers of American citizenship. Then again, what if the Malay part of the population on our—to be, or not to be—Philippine Islands, has Lamanite-Polynesian blood in their veins?

While the "red men" of America are classed as a different race from the Polynesians yet we contend, where the conditions are the same, both being civilized and dressed alike, only an expert can tell one from the other. Indians are red men for the same reason that some women have rosy cheeks—because they are painted.

Once when we were showing some Samoan natives the portraits of their American cousins (Indians) they immediately exclaimed, *E tusa lava ma Samoa!* Exactly like Samoans!

On the islands, native legends all point to the east as the direction they came from.

Surely the natives of Samoa came from Hawaii, or vice versa, because they called the largest island in their new home after the one they had left behind them, that is, Hawaii and Savaii, the native names for the two largest islands on the Sandwich and the Samoan Islands respectively. The last mentioned group we will describe in our next.

# ORIENTAL RELIGIOUS FAITHS.

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## CONFUCIANISM.

BY KUNG HSIEN HO, OF SHANGHAI.

*(From the Daily Reports of the Parliament of Religions, Chicago, 1893.)*

The most important thing in the superior man's learning is to fear disobeying Heaven's will. Therefore, in our Confucian Religion the most important thing is to follow the will of Heaven. The book of Yih King, says, "In the changes of the world there is a great Supreme which produces two principles, and these two principles are Yin and Yang." By supreme is meant the spring of all activity. Our sages regard Yin and Yang and the five elements as acting and reacting on each other without ceasing, and this doctrine is all important, like as the hinge of a door.

The incessant production of all things depend on this as the tree does on the root. Even all human affairs and all good are also dependent on it; therefore it is called the Supreme, just as we speak of the extreme points of the earth, as the north and south poles.

By Great Supreme is meant that there is nothing above it. But Heaven is without sound or smell, therefore the ancients spoke of the Infinite and the Great Supreme. The Great Supreme producing Yin and Yang is law producing forces. When Yang and Yin unite they produce water, fire, wood, metal, earth. When these five forces operate in harmony the four seasons come to pass. The essences of the Infinite, of Yin and Yang, and of the five elements combine, and the Heavenly becomes male, and the earthly becomes

female. When these powers act on each other all things are produced and reproduced and developed without end.

As to man, he is the best and most intelligent of all. That is what is meant in the book of Chung Yung when it says that what Heaven has given is the spiritual nature. This nature is law. All men are thus born and have this law. Therefore it is, Mencius says, that all children love the parents, and when grown up all respect their elder brethren. If men only followed the natural bent of this nature then all would go the right way; hence the Chung Yung says, "To follow nature is the right way."

The choicest product of Yin Yang and the five elements in the world is man, the rest are refuse products. The choicest among the choice ones are the sages and worthies, and the refuse among them are the foolish and the bad. And as man's body comes from the Yin and and man's soul from the Yang he cannot be perfect. This is what the Lung philosophers called the material nature. Although all men have at birth a nature for goodness, still if there is nothing to fix it then desires arise and passions rule, and men are not far from being like beasts; hence, Confucius says, "Men's nature is originally alike, but in practice men become very different." The sages knowing this sought to fix the nature with the principles of moderation, uprightness, benevolence, and righteousness. Heaven appointed rulers and teachers, who in turn established worship and music to improve men's disposition, and set up governments and penalties in order to check men's wickedness. The best among the people are taken into schools where they study wisdom, virtue, benevolence and righteousness, so that they may know beforehand how to conduct themselves as rulers or ruled. And, unless after many generations there should be degeneration and difficulty in finding the truth, the principles of Heaven and earth, of men and of all things have been recorded in the book of Odes for the use of after generations. The Chung Yung calls the practice of wisdom *religion*. Our religion well knows Heaven's will, it looks on all under Heaven as one family, great rulers as elder branches in their parents' clan, great ministers as chief officers of this clan, and the people at large, as brothers of the same parents; and it holds that all things should be enjoyed in common, because it regards Heaven and earth as the parents of all alike.

And the commandment of the Confucian is to "Fear greatly lest you offend against Heaven."

But what Confucians lay great stress on is human affairs. What are these? These are the five relations and the five constants. What are the five relations? They are those of sovereign and minister, father and son, elder and younger brother, husband and wife, and that between friend and friend. Now the ruler is the son of Heaven, to be honored above all others; therefore in serving him there has to be loyalty. The parents' goodness to their children is boundless, like Heaven's, therefore the parents should be served faithfully. Brothers are branches from the same root, therefore mutual respect is important. The marriage relation is the origin of all human relations, therefore mutual gentleness is important. As to friends, though, as if strangers to our homes it is important to be very affectionate.

When one desires to make progress in the practice of virtue as ruler or minister, as parent or child, as elder or younger brother, or as husband and wife, if any one wishes to be perfect in any relation, how can it be done without a friend to exhort one to good and check one in evil? Therefore one should seek to increase his friends. Among the five relations there are also three bands. The ruler is the band of the minister, the father is that of the son, and the husband is that of the wife. And the book of the Ta Hsioh says, "From the Emperor down to the common people the fundamental thing for all to do is to cultivate virtue. If this fundamental foundation is not laid, then there cannot be order in the world. Therefore great responsibility lies on the leaders. That is what Confucius means when he says: "When a ruler is upright he is obeyed without commands."

Now to cause the doctrine of the five relations to be carried out everywhere by all under Heaven, the ruler must be intelligent and the minister good, then the government will be just; the father must be loving and the son filial, the elder brother friendly, the younger brother respectful, the husband kind, and the wife obedient, then the home will be right; in our relation with our friends there must be confidence, then customs will be reformed, and the order will not be difficult for the whole world, simply because the rulers lay the foundation for it in virtue.

What are the five constants? Benevolence, righteousness, worship, wisdom, faithfulness. Benevolence is love, righteousness is fitness, worship is principle, wisdom is thorough knowledge, faithfulness is what one can depend upon.

He who is able to restore the original good nature and to hold fast to it is called a Worthy. He who has got hold of the spiritual nature and is at peace and rest is called a Sage. He who sends forth unseen and infinite influences throughout all things is called Divine. The influence of the five constants is very great, and all living things are subject to them.

Mencius says, "He who has no pity is not a man, he who has no sense of shame for wrong is not a man, he who has no yielding disposition is not a man, and he who has not the sense of right and wrong is not a man." The sense of pity is the beginning of benevolence, the sense of shame for wrong is the beginning of righteousness, a yielding disposition is the beginning of religion, the sense of right and wrong is the beginning of wisdom. Faithfulness is not spoken of, as it is what makes the other four real, like the earth element among the five elements; without it the other four manifestly cannot be placed.

The Chung Yung says, "Sincerity or reality is the beginning and end of things. There is no such thing as supreme sincerity without action. This is the use of faithfulness."

As to benevolence, it also includes righteousness, religion and wisdom; therefore the sages consider that the most important thing is to get benevolence. The idea of benevolence is gentleness and liberal mindedness, that of righteousness is clear duty, that of religion is showing forth, that of wisdom is to gather silently. When there is gentleness, clear duty, showing forth and silent gathering constantly going on, then everything naturally falls to its proper place, just like the four seasons; e. g., the spring influences are gentle and liberal and are life-giving ones; in summer life-giving things grow, in autumn these show themselves in harvest, and in winter they are stored up. If there were no spring the other three seasons would have nothing; so it is said the benevolent man is the life. Extend and develop this benevolence, and all under heaven may be benefitted thereby. This is how to observe human relations.



As to the doctrine of future life, Confucianism speaks of it most minutely. Cheng Tsze says the spirits are the forces or servants of Heaven and earth, and the signs of creative power. Chu Fu Tze says, "Speaking of two powers, the demons are the intelligent ones of Yin, the gods are the intelligent ones of Yang; speaking of one power, the supreme and originating is called God; the reverse and the returning is Demon."

Space cannot be without force, and force cannot but produce results, which is creation; therefore where things are fast produced the living force increases daily and there is growth.

The things produced cannot but return to space again. Therefore after all things are fully matured, the living force begins daily to recede and be dissipated; just like the coming and going of the sun and moon, cold and heat—all inevitable. The book of changes says, "The essence of things from nothing produces something, and wandering ghosts again change from something into nothing." Confucius, replying to Tsai Wo, says: "When flesh and bones die below in the dust the material Yin becomes dust, but the immaterial rises above the grave in great light, has odor and is very pitiable. This is the immaterial essence." The Chung Yung, quoting Confucius, says, "The power of the spirits is very great! You look and cannot see them, you listen and cannot hear them, but they are embodied in all things without missing any, causing all men to reverence them and be purified, and be well adorned in order to sacrifice unto them." All things are alive as if the gods were right above our heads, or on our right hand and the left. Such being the gods, therefore Yih King makes much of divining to get decision from the gods, knowing that the gods are the forces of Heaven and earth in operation. Although unseen, still they influence; if difficult to prove, yet easily known. The great sages and great worthies, the loyal ministers, the righteous scholars, the filial sons, the pure women of the world, having received the purest influences of the divinest forces of Heaven and earth, when on earth were heroes, when dead are the gods. Their influences continue for many generations to affect the world for good, therefore, many venerate and sacrifice unto them.

As to evil men, they arise from the evil forces of nature; when

dead they also influence for evil, and we must get holy influences to destroy the evil ones.

As to rewards and punishments, the ancient sages also spoke of them. The great Yu, B. C. 2,255, said, "Follow what is right and you will be fortunate; do not follow it and you will be unfortunate. The results are only shadows and echoes of our acts." Tang, B. C. 1766, said, "Heaven's way is to bless the good and bring calamity on the evil." His minister Yi Yin, said, "It is only God who is perfectly just; good actions are blessed with a hundred favors, evil actions are cursed with a hundred evils." Confucius, speaking of the Book of Changes (Yih King) said: "Those who multiply good deeds will have joys to overflowing; those who multiply evil deeds will have calamities running over."

But this is different from Taoism, which says that there are angels from heaven examining into men's good and evil deeds, and from Buddhism, which says that there is a purgatory or hell according to one's deeds. Rewards and punishments arise from our different actions, just as water flows to the ocean, and as fire seizes what is dry; without expecting certain consequences they come inevitably. When these consequences do not appear, they are like cold in summer or heat in winter, or like both happening the same day; but this we say is unnatural. Therefore it is said: Sincerity is the way to Heaven. If we say that the Gods serve Heaven exactly as mandarins do on earth, bringing quick retribution on every little thing, this is really to make them appear very slow. At present men say, "Thunder killed the bad man." But it is not so, either. The Han philosopher, Tung Chung Shu (second century B. C.) says: "Vapors, when they clash above, make rain; when they clash below, make fog. Wind is nature's breathing. Thunder is the sound of clouds clashing against each other. Lightning is light emitted by their collision. Thus we see that when a man is killed it is by the collision of these clouds."

As to becoming genii and transmigration of souls, these are still more beside the mark. If we become like genii then we would live on without dying; how could the world hold so many? If we transmigrate, then so many would transmigrate from the human life and ghosts would be so numerous.

Besides when the lamp goes out, and is lit again, it is not the

former flame that is lit. When the cloud has a rainbow it rains, but it is not the same rainbow as when the rainbow appeared before. From this we know also that these doctrines of transmigration should not be believed in. So much on the virtue of the unseen and hereafter.

As to the great aim and broad basis of Confucianism, we may say it searches into things, it extends knowledge, it has a sincere aim, i. e.: to have a right heart, a virtuous life, so as to regulate the home, to govern the nation and give peace to all under Heaven. The book of Great Learning, Ja Hsigh, has already clearly spoken of these, and the least thing is to govern the country and give peace to all under Heaven. The foundation is laid in illustrating virtue; for our religion in discussing government regards virtue as the foundation, and wealth as the superstructure. Mencius says: "When the rulers and ministers are only seeking gain the nation is in danger." He also says: "There is no benevolent man who neglects his parents, there is no righteous man who helps himself before his ruler." From this it is apparent what is most important,

Not that we do not speak of gain; the Great Learning says: "There is a right to get gain. Let the producers be many and the consumers few. Let there be activity in production, and economy in the expenditure. Then the wealth will always be sufficient. But it is important that the high and low shall share it alike.

As to how to govern the country and give peace to all under Heaven the nine paths are most important. The nine paths are: (1) cultivate a good character, (2) honor the good, (3) love your parents, (4) respect great officers, (5) carry out the wishes of the ruler and ministers, (6) regard the common people as your children, (7) invite all kinds of skillful workmen, (8) be kind to strangers, (9) have consideration for all the feudal chiefs. These are the great principles.

Their origin and history may also be stated. Far up in mythical ancient times before literature was known Fu Hi arose and drew the eight diagrams in order to understand the superhuman powers and the nature of all things. At the time of Tang Yao (B. C. 2,356) they were able to illustrate noble virtue. Nine generations lived together in one home in love and peace, and the people were firm

and intelligent. Yao handed down to Shun a saying: "Sincerely hold fast to the 'Mean.'" Shun transmitted it to Yu and said: "The mind of man is restless—prone to err; its affinity for the right way is small. Be discriminating, be undivided that you may sincerely hold fast to the "Mean." Yu transmitted this to Tang of the Siang dynasty (B. C. 1766.) Tang transmitted it to Kings Wen and Wu of the Chow dynasty (B. C. 1122.) These transmitted it to Duke Kung. And these were all able to observe this rule of the heart by which they held fast to the "Mean." The Chow dynasty later degenerated, then there arose Confucius who transmitted the doctrines of Yao and Shun as if they had been his ancestors, elegantly displayed the doctrines of Wen and Woo, edited the Odes, and the History, reformed religion, made notes on the Book of Changes, wrote the Annals of Spring and Autumn, and spoke of governing the nation, saying, "Treat matters seriously and be faithful, be temperate and love men, employ men according to proper times, and in teaching your pupils you must do so with love." He said to Yen Tsze: "Self-sacrifice and truth is benevolence. If you can for one whole day entirely sacrifice self and be true, then all under Heaven will become benevolent." Speaking of being able to put away selfishness and attaining to the truth of Heaven, everything is possible to such a heart. Alas! He was not able to get his virtues put into practice, but his disciples recorded his words and deeds and wrote the *Confucian Analects*. His disciple Jseng Tsze composed the *Great Learning*. His proud son Tsze Sze composed the doctrine of the Mean (Chung Yung.) When the contending states were quarreling, Mencius, with a loving heart that could not endure wrong arose to save the times. The rulers of the time would not use him, so he composed a book in seven chapters. After this, although the ages changed, this religion flourished. In the Han dynasty Tung Chung Shu (twentieth century B. C.) in the Sui dynasty Wang Tung (A. D. 573-617); in the Tang dynasty Han Yo (A. D. 768-824) each made some part of this doctrine better known. In the Sung dynasty (A. D. 960-1260) these were the disciples of the philosophers Cheng, Chow, and Chang, searching into the spiritual nature of man, and Chu Fu-Tsze collected their works and this religion shone with great brightness. Our present dynasty, respecting scholarship and considering truth im-

portant, placed the philosopher Chow in Confucian temples to be revered and sacrificed to; Confucianists all follow Chu Fu-Tze's comments. From ancient times till now those who followed the doctrines of Confucius were able to govern the country; whenever these were not followed there was disorder.

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### THE SWORD.

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'Twas the battle field, and the cold, pale moon  
Looked down on the dead and dying,  
And the wind passed o'er with a dirge and a wail,  
Where the young and the brave were lying.  
With his father's sword in his red, right hand,  
And the hostile dead around him,  
Lay a youthful chief; but his bed was the ground,  
And the grave's icy sleep had bound him.  
A reckless rover, 'mid death and doom,  
Pass'd, a soldier, his plunder seeking;  
Careless he stopped where friend and foe  
Lay alike in their life-blood reeking.  
Drawn by the shine of the warrior's sword,  
The soldier paused beside it;  
He wrenched the hand with a giant's strength,  
But the grasp of the dead defied it.  
He loosed his hold, and his English heart  
Took part with the dead before him,  
And he honor'd the brave who died sword in hand,  
As with soften'd brow he leaned o'er him.  
"A soldier's death thou hast boldly died,  
A soldier's grave won by it;  
Before I would take that sword from thine hand  
My own life's blood should dye it.  
"Thou shalt not be left for the carrion crow,  
Or the wolf to batten o'er thee;  
Or the coward insult the gallant dead,  
Who in life had trembled before thee."  
Then dug he a grave in the crimson earth  
Where the warrior foe was sleeping;  
And he laid him there in honor and rest,  
With his sword in his own brave keeping.

MISS LONDON

# EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

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## LETTER III.

DEAR BROTHER.—After a silence of another month, agreeably to my promise, I proceed upon the subject I proposed in the first number of the *Advocate*. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the “Acts of the Apostles,” and the ancient saints. But such facts as are within my knowledge will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feelings of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures.

Upon the propriety of a narrative of this kind, I have briefly to remark: it is known to you that this church has suffered reproach and persecution, from a majority of mankind who heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the Gospel began to proclaim its heavenly precepts and call upon men to embrace the same, than they were vilified and slandered by thousands who never saw their faces,

and much less knew aught derogatory of their characters moral or religious—upon this unfair and unsaint-like manner of procedure they have been giving in large sheets their own opinions of the incorrectness of our system and attested volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurrilous reports which have inundated our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before him I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed.

You will recollect that I informed you, in my letter published in the first number of the *Messenger and Advocate*, that this history would necessarily embrace the life and character of our esteemed friend and brother, Joseph Smith, Jr., one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper.\* I shall, therefore, pass over that, till I come to the seventeenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist Church, visited

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\*See Joseph Smith's letter, preceding the letters of O. Cowdery.

Palmyra, and vicinity. Elder Lane was a talented man possessing a good share of literary endowments and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much inquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scripture, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner, but, as the excitement ceased or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moods and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestations of the truth, or professions of truths, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting dispositions manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.



In this situation where could he go? If he went to one he was told they were right, and all others were wrong. If to another, the same was heard from those. All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon further reflection, that the Savior had said that the gate was straight and the way narrow that leads to life eternal, and that few entered there; and that the way was broad, and the gate wide which leadeth to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that assurance which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

# LIVES OF THE APOSTLES.

## III.

### PAUL.

BY PROFESSOR WILLARD DONE, PRESIDENT OF LATTER-DAY SAINTS'  
COLLEGE, SALT LAKE CITY.

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In the southern part of Asia Minor was a Roman province known as Cilicia. The chief city of this province was called Tarsus. As a centre of culture and learning this city was a rival of Athens and Alexandria. From the regions round about the youth flocked to Tarsus to sit under the voices of its numerous teachers and philosophers. It had a mixed population, one of the strongest elements being the Jews, some of those who had left Palestine and who lived in all the chief cities of the Roman empire. Some of the Jews who lived at Tarsus were Roman citizens, doubtless on account of services they had rendered the emperor. To one of these families was born a son whom the parents named Saul, the name meaning "asked for." From this we are led to infer that he was the oldest son, and that such a gift had been eagerly hoped for by the parents.

Saul was by birth, therefore, a Jew, and heir to the traditions of that race, and a free Roman citizen, entitled to all the privileges and immunities belonging to that condition. A reading of his history shows how the latter fact was of value to him in certain critical circumstances. We also know that Saul was of the sect of the Pharisees, and educated in all the ideas and prejudices of that

class. (Acts xxiii: 6; 26: 5.) We are left entirely in the dark as to the age of Saul. His early life is also unknown to us, except as it is revealed to us in occasional glimpses throughout his discourses and epistles. From these brief references we learn of his birthplace, of his being born a Pharisee and a Roman citizen, of his learning the trade of a tent-maker, and of his being taught at Jerusalem by the great Jewish teacher, Gamaliel. As to the amount of learning he acquired in Greek philosophy, we are uncertain, as the quotations and allusions of this character which appear in his talking and writing, may have been the outgrowth of a profound or a limited knowledge of this philosophy.

Saul first comes into New Testament history in connection with the stoning of Stephen, the first Christian martyr. This event occurred about the year 34, A.D. Saul, we would judge from the words of the historian, took rather more than the part of merely negative consent in this tragedy, for the witnesses laid their cloaks at his feet while they were engaged in the stoning. After this, Saul drops out of notice until the account of his conversion is given. But we know that during the period of one or two years between the stoning of Stephen and his own conversion, Saul was prominent in the vast system of persecution which was instituted against the Christians throughout Palestine and Syria. It was while he was on the way to Damascus, the chief city of Syria, with a commission from the high priest to arrest all Christians and bring them bound to Jerusalem, that he was smitten with blindness and converted by the power and the voice of Jesus. (Acts 9: 1-6.)

I am not one of those who believe that during this journey Paul had gradually become prepared for this conversion by his own musings on the course he was pursuing. Apparently he was just as obdurate and determined in his persecution of the Christians when he approached Damascus, as when he left Jerusalem. As a devout Jew, he considered that he was doing God's service in thus persecuting those who openly accused the Jews of having slain the Son of God. And it required the personal appearance and announcement of the resurrected Messiah, to show him that his course was wrong. All his training from youth to manhood had been such as to convince him of its rightfulness. When the voice from heaven called to him, "Saul, Saul, why persecutest thou me?"

he had to ask the question, "Who art thou, Lord?" and received the answer, "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks," before he was fully convinced of the Messiahship of Jesus. But so thoroughly was he converted then that he never doubted it from that day until he was called to lay down his life in testimony of it.

Saul was led into the city of Damascus by his attendants and there, in obedience to the commandment of the Lord, Ananias came to him and laid hands on him for the restoration of his sight. Immediately afterward he was baptized. According to his own statement (Gal. 1: 17) Saul went from Damascus to Arabia and spent the next three years there. We do not know his purpose in going to Arabia, but it may have been to prepare himself by solitary meditation, study and prayer for the great work required of him. After his sojourn in Arabia he returned to Damascus, but he met with such harsh treatment at the hands of the Jews there, that he barely escaped with his life, by being let down in a basket from the window of a house built on the wall of the city.

This was the occasion of his first visit to Jerusalem after his conversion. He was looked upon at Jerusalem with a certain degree of suspicion on account of the remembrance of his bitter persecutions of the disciples. Barnabas came to his assistance and vouched for the sincerity of his conversion. Saul also allayed the fears of the disciples by publicly preaching the Messiahship of Jesus, and disputing with the unbelievers, both Jews and Greeks. This so incensed his enemies in the city that they attempted his life. The other disciples spirited him away to Cæsarea and sent him thence to Tarsus, his native city, until the anger of his enemies should have abated. This event occurred about the year 38, A. D.

Not long afterward Barnabas was sent down to Antioch for a ministerial purpose, and he went over to Tarsus and brought Saul back to Antioch with him. Here they established their headquarters for a year, preaching and ministering among the people. At the end of that time Saul and Barnabas went up to Jerusalem with donations which had been given by the saints in Antioch for the worthy poor in Judea. Returning to Antioch shortly afterward, they two, with John, surnamed Mark, set out upon their first great

missionary journey. They first crossed over to Cyprus, and traveled through that island preaching the Gospel and doing many mighty works. It was here that Saul was first called Paul by the historian Luke. This may have been a softened form of the name Saul, or his Roman name, Saul being his Jewish one, or it may have been a surname applied to him on account of his short stature (*Paulus*, "little"). At any rate, he is best known to us by this title.

From Cyprus they went to the southern coast of Asia Minor, traveling through those regions, preaching, exhorting, performing miracles, and suffering persecution; Paul being worshiped as a god in Lystra, and afterward stoned almost to death in the same city. During this journey, for some unknown cause, John Mark left them and went to Jerusalem. Returning through the regions where they had established churches, Paul and Barnabas confirmed them, and then sailed directly from Asia Minor to Antioch in Syria, where their headquarters were. Here they reported their missionary labors, and dwelt with the Saints for some time.

About the year 53 A.D. Paul and Barnabas went up to Jerusalem, the occasion of their visit being the dispute which had arisen regarding the circumcision of converted gentiles. Happily for the peace of the church this question was decided wisely, and then Paul and Barnabas, with Silas and Judas Barsabas, returned to Antioch. Here they remained for a time and preached the word of the Lord concerning circumcision. Paul then suggested to Barnabas that they visit the cities where they had previously established branches of the church, and they made preparations for the journey. A contention arose between them as to their companions, Barnabas desiring John Mark, his nephew, and Paul being of opinion that on account of his having deserted them previously, he was unworthy of the sacred responsibility. The dispute ended by Barnabas choosing Mark, and Paul Silas, and separating never to meet again.

Paul and Silas traveled through the regions of Asia Minor where churches had been established, finding Timothy at Lystra and taking him as a companion. Passing through the western portion of Asia Minor they crossed the Hellespont into Macedonia, this being, so far as we know, the first introduction of the Gospel into Europe. At Philippi, the first city of importance visited by

them in Macedonia, occurred the well-known incidents of the conversion of Lydia, the healing of the Greek divining girl and the conversion of the jailor and his family. Here the Roman citizenship of Paul stood him in good stead, and secured for him and Silas an honorable release from the prison and escort from the city. Thessalonica and Berea were next visited, and some success was met with; but the continued enmity and opposition of the Jews forced Paul to precede the other two brethren to Athens. Here, on the Arcopagus or Mars hill, he preached his famous sermon which was brought out by his seeing an altar inscribed, "To the Unknown God." Corinth, "the eye of Greece," was next visited by him, and here he gained so large a following that he remained a year and a half. Thence he crossed the Aegean sea to Ephesus, and went from there to Jerusalem, afterward returning to Antioch. This completed his second missionary journey.

After a stay in Antioch, he commenced his third missionary journey passing through Galatia, Phrygia and other portions of Asia Minor, to Ephesus. Here he found certain disciples who claimed to have been baptized by a disciple of John the Baptist; but as they had not heard of the Holy Ghost, Paul doubted the validity of their claim and baptized them anew, conferring upon them the Holy Ghost. Great miracles were performed by Paul at Ephesus and a number of important events occurred there, some of the most prominent being the disgrace of the seven Jews who attempted without authority to cast out an evil spirit, and the uproar caused by the silversmiths under Demetrius. The patron goddess of Ephesus was Diana, and a great temple was erected there in her honor. The silversmiths gained great profit from the manufacture and sale of small silver shrines, supposed to be miniature copies of this temple. But as Paul was converting so many of these worshippers of Diana, the silversmiths saw that their "craft was in danger;" therefore they raised a commotion which was quelled by the good sense of the town clerk.

From Ephesus, after he had stayed there two years, Paul passed through Macedonia into Greece and back to Asia Minor, visiting the churches in those cities, for the last time. In this town he was accompanied by a number of the brethren, including Luke, the writer of the Acts of the Apostles.

At Troas, on the return journey, Paul preached his all-night sermon, in the course of which Eutychus fell from a window, in his sleep, and was taken up dead to be restored to life through Paul's administration. Paul's farewell to the disciples in the various cities was very touching and shows the great esteem in which he was held.

Going up to Jerusalem he reported his mission to James and the other brethren, and on their advice attempted to gain the favor of the Jews by entering into the temple. But they accused him of taking gentiles into the holy house and polluting it; and so great was the indignation that Paul was thrown out of the temple and would have been killed if he had not been rescued by Roman soldiers. Paul was then permitted to speak in his own defense. The Jews listened in patience until he spoke of his ministry to the gentiles; then they broke into such a violent uproar and made such threats that the Roman officers determined to scourge him in order to force him to confess his fault. He escaped this torture by appealing to his Roman citizenship. Upon his defending himself before the Sanhedrim, another tumult was created, from which he was rescued and then confined in the castle. A conspiracy of the Jews to kill him was revealed by his sister's son, and he was sent under an escort of Roman soldiers to Cæsarea. Here he was kept upwards of two years, being vehemently accused by his enemies, the Jews, and defending himself with great skill and successfully before Felix, Festus and Agrippa.

Finding that his imprisonment at Cæsarea was likely to be interminable, Paul appealed his case to Cæsar in order that he might be carried to Rome; for the Lord had promised that Paul should bear witness of him in the great city. Accordingly he embarked with a guard and in company with other prisoners, sailed from Cæsarea. They touched at Crete, and Paul tried to persuade them to pass the winter in port at Fair Havens. Thinking however that they could find a more suitable place they set sail, and encountered a great tempest, which drove them to shipwreck on the island of Melita. Through the coolness and faith of Paul, the lives of all were saved and they remained on the island until spring. Here occurred the healing of one of the chief men of the island, and the incident of the viper biting Paul's hand, the poison

being neutralized through the power of God. In the spring they found a ship which was sailing to Italy, and completed their voyage to Rome. Here Paul remained for two years, enjoying a considerable degree of freedom, through the kind consideration of his custodian. Here Luke's account suddenly closes, leaving us in the dark even with reference to the result of his appeal to the emperor.

We are equally in doubt regarding his later life. He is supposed to have arrived in Rome about the year 62 or 63 A. D.; his martyrdom occurred presumably in the year 66 or 67 A. D. Half of this period is accounted for in his two-years' residence "in his own hired house." It is supposed that he afterwards made visits to various regions in Europe, including France, Spain and possibly Britain. Thus a portion of the time from 65 to 67 A. D. may have been spent; and during the latter year Paul is supposed to have returned to his imprisonment and ultimate martyrdom at Rome, though the date of this event is very uncertain. The tradition of his death recites that he was "slain with the sword," from which it is inferred that he was beheaded.

These are the details of his life as they are related in the Acts and referred to in some of his epistles. Some important incidents spoken of in other epistles have been omitted on account of difficulty in determining their place and date. These incidents are referred to chiefly in portions of first and second Corinthians, and include the suffering of "hunger, thirst, shame, contempt, scourgings, buffetings, fighting with wild beasts in the arena, and the incident of Paul's being saved from death by Aquilla and Priscilla, who "for his life laid down their own necks." We are led to believe that these events occurred at Ephesus during Paul's two years' residence there.

In his personal appearance, Paul was short, somewhat stout, bald in front, with a slightly prominent nose; full of grace, and assuming at times an angelic sweetness of countenance. He had a rather shrill voice, but in his impassioned oratory, it resembled the roaring of a lion. His intellect was very active, and his writings show a tendency toward impetuosity, as well as closeness of reasoning. Considering the scope of the present article it would be impolitic to treat the different elements of Paul's theology as



set forth in his discourses and epistles. It is enough to say that the alleged and exaggerated "differences" between his teachings and those of the so-called "Judaists," (James and others) are not fundamental, and are assumed through a lack of understanding of the spirit of these writers.

Bagster says of Paul and his epistles: "The style of these letters shows a man of an eager and impetuous temper. \* \* \* The theme is a pressing one, and the writer is too intent to gain his end to study his steps. \* \* \* He has no time to adjust himself to any formula: he must make his way at any expense. All forms are alike to him, and he will use any or use none, if only he can thereby gain his point. In his zeal for the issue, he became a Jew to the Jew, and a Greek to the Greek and 'all things to all men,' if so be he might win some. He appears in these epistles as a man who had a work to do, and who in the doing of it casts aside every weight."

## MORAL QUALITIES OF MILTON.

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In these days, when much time is devoted to the consideration of the great characters of past centuries—especially those of them who may be regarded as among the giants who devoted themselves to making way for the liberty of thought and action which is enjoyed in our present century—a few pages may well be devoted to the consideration of the moral qualities and grandeur of the poet Milton. The man who approached his immortal task of writing *Paradise Lost* with the prayer—

“Thou, O Spirit, that dost prefer  
Before all Temples the upright heart and pure,  
Instruct me, for thou knowest!—  
\* \* \* \* what in me is dark  
Illumine, what is low raise and support:  
That to the heighth of this great argument,  
I may assert Eternal Providence,  
And justify the ways of God to man.”

The man, we repeat, who approached his immortal task with such a prayer may well be possessed of moral qualities profitable to consider. Hence the following from Dr. Channing:

The moral character of Milton was as strongly marked as his intellectual, and it may be expressed in one word, magnanimity. It was in harmony with his poetry. He had a passionate love of the higher, more commanding, and majestic virtues, and fed his youthful mind with meditations on the perfection of a human being. In a letter written to an Italian friend before his thirtieth year, and translated by Hayley, we have this vivid picture of his aspirations after virtue:

"As to the other points, what God may have determined for me, I know not; but this I know, that if he ever instilled an intense love of moral beauty into the breast of any man, he instilled it into mine. Ceres, in the fable, pursued not her daughter with a greater keenness of inquiry, than I day and night the idea of perfection. Hence, wherever I find a man despising the false estimates of the vulgar, and daring to aspire in sentiment, language, and conduct, to what the highest wisdom, through every age, has taught us as most excellent, to him I unite myself by a sort of necessary attachment; and if I am so influenced by nature or destiny, that by no exertion or labors of my own I may exalt myself to this summit of worth and honor, yet no powers of heaven or earth will hinder me from looking with reverence and affection upon those who have thoroughly attained this glory, or appeared engaged in the successful pursuit of it."

His *Comus* was written in his twenty-sixth year, and on reading this exquisite work, our admiration is awakened, not so much by observing how the whole spirit of poetry had descended on him at that early age, as by witnessing, how his whole youthful soul was penetrated, awed, and lifted up by the austere charms, "the radiant light," the invincible power, the celestial peace of saintly virtue. He revered moral purity and elevation, not only for its own sake, but as the inspirer of intellect, and especially of the higher efforts of poetry. In his usual noble style, he says,

"I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honorablest things, not presuming to sing of higher praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that which is praise-worthy."

We learn from his works, that he used his multifarious reading, to build up within himself this reverence for virtue. Ancient history, the sublime musings of Plato, and the heroic self-abandonment of chivalry, joined their influences with prophets and apostles, in binding him "everlastingly in willing homage" to the great, the honorable, and the lovely in character. A remarkable passage to this effect, we quote from his account of his youth:

"I betook me among those lofty fables and romances, which recount in solemn cantos, the deeds of knighthood founded by our victorious kings, and from hence had in renown over all Christendom. There I read it in the oath of every knight, that he should defend to the expense of his best blood, or of his life, if it so befell him, the honor and chastity of virgin or matron; from whence even then I learned what a noble virtue chastity sure must be, to the defense of which so many worthies, by such a dear adventure of themselves, had sworn." \* \* \* "So that even these books, which to many others have been the fuel of wantonness and loose living, I cannot think how, unless by divine indulgence, proved to me so many incitements, as you have heard to the love and steadfast observation of virtue."

All Milton's habits were expressive of a refined and self-denying character. When charged by his unprincipled slanderers with licentious habits, he thus gives an account of his morning hours:

"Those morning haunts are where they should be, at home; not sleeping or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labor, or to devotion, in summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught: then with usual and generous labors preserving the body's health and hardiness to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation, and the enforcement of a slavish life."

We have enlarged on the strictness and loftiness of Milton's virtue, not only from our interest in the subject, but that we may put to shame and silence those men who make genius an apology for vice, and take the sacred fire, kindled by God within them, to inflame men's passions, and to minister to a vile sensuality.

We see Milton's greatness of mind, in his fervent and constant attachment to liberty. Freedom in all its forms and branches was dear to him, but especially freedom of thought and speech, of conscience and worship, freedom to seek, profess, and propagate truth. The liberty of ordinary politicians, which protects men's

outward rights, and removes restraints to the pursuit of property and outward good, fell very short of that for which Milton lived and was ready to die. The tyranny which he hated most, was that which broke the intellectual and moral power of the community. The worst feature of the institutions which he assailed, was, that they fettered the mind. He felt within himself, that the human mind had a principle of perpetual growth, that it was essentially diffusive and made for progress, and he wished every claim broken, that it might run the race of truth and virtue with increasing ardor and success. This attachment to a spiritual and refined freedom, which never forsook him in the hottest controversies, contributed greatly to protect his genius, imagination, taste, and sensibility, from the withering and polluting influences of public station, and of the rage of parties. It threw a hue of poetry over politics, and gave a sublime reference to his service of the commonwealth. The fact that Milton, in that stormy day, and amidst the trials of public office, kept his high faculties unimpaired, was a proof of no common greatness. Politics, however they make the intellect active, sagacious, and inventive, within a certain sphere, generally extinguish its thirst for universal truth, paralyse sentiment and imagination, corrupt the simplicity of the mind, destroy that confidence in human virtue, which lies at the foundation of philanthropy and generous sacrifices, and end in cold and prudent selfishness. Milton passed through a revolution, which in its last stages and issue, was peculiarly fitted to damp enthusiasm, to scatter the visions of hope, and to infuse doubts of the reality of virtuous principles; and yet the ardor, and moral feeling, and enthusiasm of his youth came forth unhurt, and even exalted from the trial.

## ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

BY W. W. CLUFF, PRESIDENT OF SUMMIT STAKE OF ZION.

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As an encouragement to the young Elders on missions and readers of the ERA, I send you an account of a remarkable presentiment or vision I had while on my second mission in the Sandwich Islands, in 1864.

Complaints had been made by some of the native Elders, concerning Sandwich Island mission affairs, accusing Walter M. Gibson—afterwards and for many years the Prime Minister of the Kingdom of Hawaii—of teaching false doctrine, and defrauding the native saints. The result was that Apostles Ezra T. Benson, Lorenzo Snow, with Elders Joseph F. Smith, Alma L. Smith and myself were sent to the Islands to investigate those charges.

The charges against Mr. Gibson were all sustained. The Elders who preceded Mr. Gibson in that mission had leased a large tract of land from a native chief, with the privilege of purchasing it as a temporary gathering place for the Saints. Gibson collected sufficient money from the native Saints to purchase the land in trust for them, but had the deeds made out to himself and his heirs. Gibson was excommunicated from the Church. The Apostles, having filled their mission, appointed Elder Joseph F. Smith president of the mission, and returned home. We who remained were to make a tour of the several islands and reorganize and set in order the branches of the Church. Having lost possession of the gathering place on Lanai, through Gibson's rascality, we examined in our travels many localities with a view of recommending to the Presidency the leasing or purchasing of another place for that purpose.

We had made the entire tour of the island of Kauai and had visited most of the branches on the island of Oahu. We were stopping for a few days at a small branch at Laeie, on the northeast side of the island last named, some thirty-five miles from Honolulu, the capital city. At this place a white man (whose name I do not now remember) owned about five thousand acres of land, which he was then using as a stock ranch: it was very pleasantly situated, having about three miles front on the sea shore, and running inland to a point on the top of a high range of mountains, several miles distant. The side of this mountain was covered with timber and owing to the moist and tropical climate was perpetually green. Between the foot-hills and the sea, was a level plain of several hundred acres, covered over with luxuriant grass, interspersed here and there with dense thickets of haw brush.

We were stopping at the house of a native family who were tenants of the white rancher.

One day, feeling somewhat lonely and depressed in spirits, I retired to one of the thickets and knelt down in secret prayer, after which I strolled along a path winding through grass plots and haw thickets, more or less in a listless mood or reverie, when suddenly—and to my astonishment—President Brigham Young came walking up the path and met me face to face. After the ordinary greetings were exchanged, we sat down on the grass beside the path, and a brief conversation about the work on the Islands passed between us. He then referred to the beautiful landscape before us, commenting on the beautiful plain, the rich alluvial soil, the verdure covered and timbered mountain in the distance and of the beach washed by the gentle waves of the Pacific Ocean. "This," he said, "is a most delightful place!" He then arose to his feet and silently casting his eyes over the surrounding country, turned to me, and in his pleasant and familiar manner, said: "Brother William, this is the place we want to secure as headquarters for this mission." The interview then terminated and I was alone.

The meeting and the interview had all seemed so real and matter of fact, that when I found myself alone I was filled with wonder and amazement. Had I suddenly awoke from a dream in which I had had such a conversation, it could not have seemed more real. Had I really been dreaming? Had I been in vision, or what had hap-

pened that so agitated my mind, and filled me with amazement? I knew I had not been dreaming.

Hastening back to the house I related the strange incident to the brethren, who thought with me that it was most remarkable.

That same day we made a friendly call on the gentleman who owned the property, he received us very kindly and during the conversation gave us to understand that he might be induced to sell the property.

In November Elder Joseph F. Smith and myself were released to return home. In San Francisco we met three Elders on their way to the Sandwich Islands with instructions from President Young to purchase some suitable place to establish headquarters for the mission on those Islands.

We told the brethren they might go and examine all the places that might be offered for sale on any of the Islands, but if the Laeie Estate could be purchased, we were confident they would buy that property. After examining more than a score of other places, some quite as good no doubt, they at last purchased the Laeie Estate.

This property is still occupied as the headquarters and gathering place for the Saints of those Islands.



# AN INCIDENT OF THE BLACK FOREST AND THE APACHE INDIANS OF ARIZONA.

BY ANDREW L. RODGERS.

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The Black Forest of the Mogollon (Mokeane) mountains, is situated near the eastern boundary of Arizona, running north and south some hundred miles, and perhaps fifty miles east and west. It extends from the San Francisco Peak on the north to the White Mountains on the south.

This section of the forest in places is so dense with evergreen trees that the eye cannot penetrate it to any great distance, and in getting on a high eminence or butte, nothing can be seen but a black mass of trees as far as the eye can reach.

At the time of which I write (twenty years ago) I had charge of a large flock of sheep, and had penetrated this forest some thirty-five or forty miles from civilization. We pitched our camp—I say *we* because my wife was with me—on a small stream called Quakenasp Creek; and there I built a small cabin, intending to make a permanent encampment there as the grass was good and water plentiful. But no sooner had I got the cabin nearly completed than a feeling came over me to take the back track and leave the place as soon as possible. I mentioned the matter to my wife, who tried to talk me out of the idea, saying how unwise it seemed after working so hard to make her comfortable and then pick right up and leave without even staying in the house one night! But her remonstrance was of no avail. The feeling to leave grew stronger, so that acting on the impression I had received we took our scanty

belongings and made all possible haste to the vicinity of the colonists that were then located at what is now known as the Mormon Dairy—here we stopped with a feeling of relief.

A few days afterwards we learned to our horror what our fate might have been had I not heeded the premonition to move. For just a day or two after we had left the cabin of the dense and lonely pinewoods, a skirmish took place between the United States soldiers and a band of Apache Indians on or near the place where our cabin stood; and being routed from there the Indians followed our trail some twenty-five miles to a place called Antelope Tank, and left some of their wounded to die in a cabin I had built on our way out. The Indians had gone on the war path and had been followed and overtaken by the troops; several were killed and wounded, and some soldiers were shot. And the trouble only ended when the Indians were run down and taken back to their reservation where Fort Apache now stands. What would have been our fate had it not been for the impression I had received to move is plainly foreshadowed by the fate of a number of ranchers over in Toreto Basin, whom this same band of renegade savages surprised and shot down before they could get out of the way; for what could I have done, a lone man against a horde, even though I was armed with a good rifle? And the Indians made doubly wicked, if that be possible, because some of their number had been killed and others wounded, would have known no such thing as mercy in this case, and our fate would doubtless have been worse than death.

So call that impression to move out of the forest what you may, but my wife and I have ever since thought it was nothing but a kind Providence that warned us to escape from what would most likely have been a horrible death at the hands of the Indians.

## BIGOTRY OPPOSED TO PROGRESS.

BY A. WOOTTON. .

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It is beyond the power of man to estimate to what extent the progress of the world has been retarded by the practice of judging a matter before hearing both sides, as instanced by the many cases during the past ages, where men have been forced by the alternative of death to deny truths that now are universally accepted: while others, possessing more moral as well as physical courage, have suffered imprisonment or death rather than deny the truths they had discovered.

Many scientific truths that are understood by every school-boy of today, were rejected by the medieval Christians because, forsooth, they were taught in the schools of the despised Jews or the heretical Saracens. This spirit of intolerance and bigotry, somewhat modified, has been transmitted as a heritage to many of the present age, so that instead of following the injunction of the Savior to "love your enemies," many are ready to revile and persecute even those whose religious opinions differ from their own. It seems hard for men to give up dogmas that have been instilled in their minds by early teaching and the traditions of their forefathers for generations, but men of this age ought to know that the antiquity of a doctrine does not prove it true; that many of the greater truths are those of recent discovery. This certainly is true of discoveries in the sciences, and may it not be just possible that religious principles that appear new to this generation may be the truths of heaven? Although we may speak of a truth as being newly discovered, we cannot consistently speak of a new truth, for all truth is as old as the heavens and as eternal as God himself; while error never was and never can be truth.

Men may cling tenaciously to erroneous doctrines like a shipwrecked mariner to the wreck, but eventually the waves of truth will overwhelm them, and, unless they give up their hold, they will perish with the wreck.

Who would be content in this age of railways, to travel with the old slow-going stage-coach, or to light his home with the antiquated tallow candle when the electric lights are blazing in the homes of his neighbors?

This is exactly the condition of the man who shuts himself in his narrow creed and refuses to investigate the doctrines of those who differ from him, no matter how far that difference may extend.

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SONNET.

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Below, the sea lies blue and cold as steel,  
And smooth as satin stretched from shore to shore,  
Save where a shimmering fish leaps, or an oar  
Reeking with crimson rises, or the keel  
Of some ship lets a rough path backward reel;  
The sun—a flaming thing—sinks low and lower  
And beats upon the West's unclosing door;  
The shadows downward creep and reach to feel,  
With long black fingers, if the day be dead;  
Above, the sky glows like a pearl alight  
With a rose-diamond's shifting gold and red;  
And o'er the eastern mountains, soft and white,  
The moon steps, trembling, from her silver bed—  
A virgin bride—to meet the lips of night.

ELLA HIGGINSON.

## THE BIBLE AS A FACTOR IN EDUCATION.

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It is to be feared that notwithstanding our age is boasted of as pre-eminently the age of education, in its cold neglect of the Bible it is abandoning one of the prime factors in education. "Not long ago," says an eastern writer, "An instructor of youth tried an experiment.

He wanted to find out how much (or how little) the average American college student of these days knows about the Bible. To ninety-six such students he gave nine simple questions, to be answered off-hand and in writing. He explained to them his object and promised not to show their answers to anybody. This was the question paper:

1. What is the Pentateuch?
2. What is the higher criticism of the Scriptures?
3. Does the book of Jude belong to the New Testament or to the Old?
4. Name one of the patriarchs of the Old Testament.
5. Name one of the judges of the Old Testament.
6. Name three of the kings of Israel.
7. Name three prophets.
8. Give one of the beatitudes.
9. Quote a verse from the letter to the Romans.

In a letter to the *Christian Advocate* he reports the result of the experiment. Eight of the ninety-six students answered all the questions correctly; thirteen answered eight of them, eleven answered seven, five answered six, nine answered five, twelve answered four, eleven answered three, thirteen answered two,

eleven answered one, and three "flunked" completely. "Most of these persons, I have no doubt, were brought up in Christian homes," remarks the experimenter, "and had enjoyed such instruction as the average Sunday School and pulpit of our day afford."

We believe it to be a fact that a good deal more of the Bible is read aloud at public worship in the non-liturgical churches of the country nowadays than at any previous time. This is certainly the case in the Congregational churches of New England. But we fear it is also a fact that in New England and in other parts of the country boys and girls are growing up without that intimate, first-hand knowledge of the Bible that was possessed by their grandfathers and grandmothers. It is a great pity; there must be a great fault somewhere. The Bible ought always to be, as it once was, the corner-stone of the American child's education. Leaving the religious side entirely out of the account, the study of no other literature is so intellectually stimulating to the child, nor can he anywhere else find such a model of sturdy, sinewy English as between the covers of the old King James' version. The greatest orators of England and of this country have been assiduous students of this wonderful model. Rufus Choate's case was in no wise exceptional, and of him his nephew has just told us in a commemorative discourse:

This book, so early absorbed and never forgotten, saturated his mind and spirit more than any other, more than all other books combined. It was at his tongue's end, at his finger's end—always close at hand until those last languid hours at Halifax, when it solaced his dying meditations. You can hardly find speech, argument or lecture of his from first to last that is not sprinkled and studded with Biblical ideas and pictures, and Biblical words and phrases. To him the book of Job was a sublime poem; he knew the Psalms by heart, and dearly loved the prophets, and above all Isaiah, upon whose gorgeous imagery he made copious drafts. He pondered every word, read with most subtle keenness, and applied with happiest effect. One day coming into the Crawford House, cold and shivering—and you remember how he could shiver—he caught sight of the blaze in the great fireplace, and was instantly warm before the rays could reach him, exclaiming, "Do you remember that verse in Isaiah, 'Aha! I am warm. I have seen the fire'?" And so his daily conversation was marked.

It is not merely Christian men who feel that English or American childhood growing up without a knowledge of the Bible is defrauded of its birthright. Professor Huxley was not a Christian man, in the accepted sense of the words. He was classed as an agnostic. His controversial tilts with Mr. Gladstone are well-remembered. To the average orthodox Briton he was a veritable bogey man. But he is said to have brought up his own children on the Bible, nevertheless, and he prescribed it as the best mental diet for all English children. Twenty-eight years ago in the *Contemporary Review*, Thomas Henry Huxley wrote:

Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay-teacher would do if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John-o'-Goat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past—stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

## A STORY OF EDISON, THE INVENTOR.

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Stories of the early life of Thomas A. Edison, the great American inventor, are very numerous and always interesting, but we have seen nothing that for humor surpasses the following, told recently by himself to a friend, who, when a boy, had followed the same occupation as that in which Edison may be said to have started in life. Edison was a train boy, that is, he sold papers, fruit and candies on a division of the Grand Trunk Line running out of Port Huron.

"Curious how these things come back to you," said the now great inventor. "I remember a funny thing that occurred on one of the old three-car trains. In my day, you know, they used to run trains made up of three coaches—a baggage car, a smoking car and what we called the ladies' car. The ladies' car was always last in the string. Well, one day I was carrying my basket of nuts and apples through the ladies' car—I hadn't sold a thing so far—when I noticed two young fellows sitting near the rear end of the car. They were dandies, what might be called dudes now, but we called them 'stiffies' in those days. They were young southerners up north on a lark, as I found out afterward. Behind them sat a negro valet, who had a large, iron-bound box beside him on the seat. Probably he was an old family slave. He was dressed in as many colors as an English flunky.

"The young men were complaining of the dullness of things. They stopped when they saw me. I came along wabbling my basket from side to side as I asked each passenger if he wanted



to buy anything. When I reached the southerners I asked them if they wanted some.

"'No!' replied the fellow nearest to me, 'we do not, and furthermore we are not going to have any,' whereupon he grabbed the basket out of my hands and dumped the nuts and apples out of the window. 'Here's your basket,' he said, handing it to me.

"For a moment I was too surprised to speak. Then I yelled at him in a way that made everybody jump around. I did not say anything. I just yelled at him on general principles.

"'What's the matter, boy?' he said when I stopped. Some of the passengers laughed; others were indignant, and some who had not seen his action simply looked at me in amazement. Then I protested.

"'Look here, boy,' said the young man, 'how much were they worth?'

"'Oh, about a dollar, I guess,' said I.

"He turned to the negro on the next seat. 'Nicodemus,' he said, 'give this boy a dollar.'

"The negro grinned, and turning to the box beside him he opened it. It was really full of money and valuables. He took out a dollar and gave it to me. I took it and walked up the car. I was still surprised. At the door I looked back at them, and everybody laughed at me for some reason—all except the young men, that is; they never even smiled during the whole performance.

"Well, I filled up my basket with prize packages and came back through the train. Nobody bought any of them. When I reached the southerner, however, he said, 'Excuse me, sir,' and grabbing the basket again he sent the prize packages after the peanuts. He handed me my basket and sat back without a smile, but everybody else laughed again. I did not yell this time. I simply said, 'Look here, Mister, do you know how much those are worth?'

"'No,' said he; how much?"

"'Well, there were three dozen and four at ten cents for each one, not to mention the prizes in some of them.'

"'Oh,' he said; 'Nicodemus, count up how much the boy ought to have and give it to him.'

"The negro opened his box and gave me four dollars, and again I went away with the empty basket, while the passengers laughed.

"Next I brought in some morning papers, and nobody bought these either. Somehow the passengers had caught the spirit of the thing, and as it cost them nothing they apparently did not wish to deprive those southerners of their fun. I was watchful when I came to the young bloods this time, and carried the papers so they could grab them easily. Sure enough the nearest one threw them out of the window after the other things. I sat on the edge of a seat and laughed myself. 'Oh, you settle with Nicodemus,' he said, and Nicodemus settled up.

"Then I had an idea. I went into the baggage car and got every paper I could find. I had a lot of that day's stock, and over a hundred returns of the day before, which I was going to turn in at the end of the run. The whole lot was so heavy that I could just manage to carry it on my shoulder. When I staggered into the ladies' car and called 'paper!' in the usual drawling way the passengers fairly shrieked with laughter. I thought the southerner would back down, but he never flinched. He just grabbed those papers and hurled them out of the window by the armful. We could see them flying behind the train like great white birds—you know we had blanket sheets then—and they spread themselves out over the landscape in a way that must have startled the rural population of the district. I got over ten dollars for all my papers.

"That dandy was game. 'Look here, boy,' he said, when the passengers had seen the last of those papers float around a curve; 'have you anything else on board?'

"'Nothing except the basket and my box,' I replied.

"'Well, bring in those, too.'

"You remember the big three-by-four boxes they used to give us to keep our goods in? Well, I put the basket in the box and turned it over and over down the aisle of the car to where the fellow sat. He threw the basket out of the window, but the box was too big to go that way. So he ordered Nicodemus to throw it off the rear platform. I charged him three dollars for that box. When it had gone he turned to me and said:

"'How much money have you made today?'

"I counted up over twenty-five dollars Nicodemus had given me.

" 'Now,' he said, 'are you sure you have nothing more to sell?'

"I would have brought in the smoking car stove if it had not been hot. But I was compelled to say there was really nothing more.

" 'Very well !' and then with a change in his tone he turned to the negro and said: 'Nicodemus, throw this boy out of the window.'

"The passengers shrieked with laughter; but I got out of that car pretty quick, I can tell you. That fellow was a thoroughbred, and I believe he would have done it, even if his nigger had refused, which was not likely."

And the face of the great inventor wore a half-amused, half-regretful smile at this vision of his train-boy days.

# WHAT IS MAN?

BY S. W. RICHARDS.

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He is a being wonderfully constructed and endowed, affording in himself the evidence of great wisdom and intelligence in the Creator who formed him, and gave him being on the earth. The creation of the earth also demonstrates a corresponding intelligence, in perfectly adapting the one to fully supply the wants of the other in all that could contribute to the development and happiness of man.

The body of man when quickened by his living spirit became a living soul. The body was first formed, into which the spirit of man entered, giving life and power to act. By reason of these facts man is declared to be a dual being; made of two separate and distinct elements—the one being called temporal or material, the other spirit or spiritual. The one visible, the other invisible to human sight.

In the study of humanity, or man, we must consider him in relation to both of these fundamental principles by virtue of which he exists as an intelligent being, capable of development and duration; or in other words capable of acquiring a knowledge of things that are, and of that which is to be.

To man was given dominion over the earth, and all things upon the face thereof. It is quite proper and reasonable that he should seek to become acquainted with what constitutes his dominion, and over which he was made ruler. Indeed it becomes the duty of man to study all that comes under the observation of his perceptive faculties,—of seeing, hearing, tasting, smelling and

feeling; for it is through and by the exercise of his senses that man obtains knowledge of material things, created to make him happy by satisfying every possible desire that could come to him by reason of his senses.

Man's legitimate field of study is to comprehend all the sciences and powers that belong to the earth in its creation and preservation for man; not only the effects of cold and heat, the change of the season so necessary to earth's endurance in its productive powers, but also the laws of attraction, gravitation, cohesion and repulsion by virtue of which it maintains its proper relation to other worlds and spheres in the midst of which it moves with the utmost precision and harmony.

All this belongs to man's dominion, and all the knowledge he may acquire in this direction will be needed by him when he shall, like God his Father, do as he has done, enter upon the creative work necessary to provide for the wants of an endless posterity, such as worlds have been and yet must be created for, to the glory of God, and the immortality and eternal life of man who shall inhabit them.

No student ever studied and appreciated the science of astronomy, no eye ever gazed upon the starry heavens, and witnessed the evolution of the worlds all in harmony, each moving in the circuit of their sphere as allotted to them by him who ordereth all things well, but has abundant evidence of a Creator-God, who is above all, in all and through all, that should satisfy the most ardent searcher of the eternal truth.

Like one of old, every soul may well exclaim, "The heavens declare his glory and the firmament sheweth forth his handy work."

Intelligence is the glory of God, and the intelligence displayed in all his works is so far above the comprehension of man that man readily discerns the fact that God is an intelligent being, and that his children, though mortal here on earth, have a legal, undeniable right to aspire to become like him.

It is perfectly in keeping with his eternal law, that intelligence should cleave to intelligence, light to light, and truth to truth, in all the relations that exist between man and Deity—verified man.

In that which is visible man has sufficient evidence to demand of him faith in God, and he is left without excuse; and none the less in that which is spiritual or invisible as we will attempt to show.

Man became alienated from his maker by transgression of law. Failing to comply with his Father's demands he was banished from his presence. This banishment or alienation came to all the posterity of Adam, but means were provided for man's recovery of that which he had lost.

A law of adoption was provided, by obedience to which he might become entitled to all blessings of the Father's kingdom, necessary for his spiritual welfare here, and a return to his presence hereafter. This law provided for the cleansing of man from sin, by being buried in water for the washing away of sin, or cleansing of the person to that degree that the Spirit of God could dwell with him, for it will not dwell in unholy temples. As water is the element ordained of God for cleansing, as manifested in the cleansing of the earth from sin by a flood of water that covered it, so man must submit to a like cleansing from his sins that the Spirit of God may abide with him—be his companion and comforter.

We may now ask what is the province of this Spirit while dwelling with man. Jesus said it should not only be a comforter to those who had it while he was absent from them, but it should do to them as he had done—should take the things of God and show unto them—bring all things to their remembrance of which he had spoken to them, and show them things to come—what things—why?—whatsoever ye shall ask the Father in my name it shall be done unto you. The gifts and blessings secured to those who had this comforter were dreams, visions and manifestations, by which they might learn to know God and Jesus Christ whom he had sent.

This promise was verified to the disciples, by being caught up to the third heavens, where was seen and heard things unlawful to be uttered after the return of the spirit to the body upon the earth; others had the visitation of angels with whom they conversed and learned of the mysteries of Godliness, while others spake in tongues and prophesied, because of what the Spirit had shown to them.

But we need not go to the ancient saints for verification of

like facts and manifestations. Many in our day testify that like facts have been demonstrated in their experience—that while the body has been slumbering upon the bed, the spirit has traversed the regions of space and beheld the grandeur of earth and heaven as in all their excellence they came forth from the hand of their Creator; that they have gazed upon the Redeemer in the Father's presence and glory, and know of a truth that all promises made by Jesus to his disciples may be realized even in our day.

That God has in his good pleasure and economy provided as ample for man to obtain spiritual knowledge of Him while here in his mortal state of banishment, as he has to obtain knowledge of Him by that which is visible to the human eye, or perceptive faculties, is demonstrated by many living witnesses in our day as well as by those who have lived in days gone by.

Facts thus established by both the living and the dead determine man to be the child of God—that no earthly parent can be more interested for his own child than our Heavenly Father is for all his children. This is in accord with the truth of another scriptural statement—"that the earthly is in likeness of the heavenly"—that the spiritual relation of man to his Father (God) is as real as the earthly relation with which we are bound together in the brotherhood of man.

Man, then, is indeed a child of God, and by obedience to the Father's command, given for the regulation of his great family, may and shall inherit of the Father's possessions of glory, immortality and eternal lives; to which end are all his words and all his works as declared by revelation to his servant Moses.

Thus, man, in both his natural and spiritual life may learn of his Father (God); whom to know aright is eternal life—the greatest gift of God to man. To fail to know Him is banishment from His presence—an everlasting punishment.

## EDITOR'S TABLE.

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### THE PHILIPPINE PROBLEM.

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If the American people a few months ago could have seen as clearly as they now see the effects of taking possession of the Philippine Islands, it is doubtful if the event would have been hailed with such universal joy as it was. Not that we would detract from the glory of Admiral Dewey's achievement on that memorable 1st day of May, 1898. The glory of that victory will never fade. It will be a matter of pride and an inspiration to Americans through all the throng of the ages. But it is quite likely that there will always be a deep regret that after completely destroying the Spanish fleet the American Admiral did not sail away without so much as looking back. Of course it is to be admitted that we do not yet know all the obligations Admiral Dewey felt himself under to the Insurgents on the Philippine Islands; but if there were no obligations directly entered into or that could be reasonably implied on the part of the Insurgents—then it is truly to be regretted that Manila Bay was not as suddenly deserted by our war ships as it had been entered by them. By taking that course surely we would have been rid of many perplexing problems which will now doubtless exist to plague us for some time to come.

As matters now stand, the American fleet remaining and with the co-operation of the land forces having taking possession of the city of Manila, and dispossessing the Spaniards of the government of the islands—our government unquestionably stands responsible to



the civilized world for the maintenance of order and good government in the Philippines. And this responsibility is emphasized by the United States Senate's ratification of the treaty of peace formulated at Paris by the American and Spanish Commissioners. That treaty was ratified by the Senate on the 6th of February by a vote of fifty-seven to twenty-seven; and by that act—provided the Spanish Cortes also ratifies the treaty on the part of the Spanish government, concerning which no doubts can be entertained—the government of the United States becomes still more directly responsible for the preservation of order and good government in the Philippines; for now—that is as soon as the Spanish government gets through with the formality of ratifying the treaty—the Philippines are the possessions of the United States, and future American statesmanship must of necessity provide either for their permanent retention as part of the territory of the United States, or else make some suitable disposition of them.

It is just this that will perplex our people and very likely divide them on the question of policy to be pursued with reference to these new possessions. The most likely disposition of them will be the formation of a Philippine Republic under the protectorate of the United States, to be followed by indemnification to our government for the expense incurred in coming into possession of the islands; but ultimate and absolute independence of the Philippine Republic, with no further ties connecting it with the United States of America than those dictated by a grateful remembrance of the part we took in bringing to pass their freedom and independence.

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#### THE PROMPTER.

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*Appropos* the articles on agnosticism which have appeared of late in the ERA we chance to remember that some years ago, at a banquet, we believe, Colonel Robert G. Ingersoll in speaking of the late Lawrence Barrett, said:

"In the drama of life we are all actors, and no one knows his part. No prompter's voice is heard and none knows what the next scene is to

be. Will the curtain rise on another stage? Reason says perhaps! Hope whisper yes!"

This is the very ecstasy of agnosticism, the poetry of doubt, the music of melancholy—half hope, half fear. Poetry? Yes, it is; it is sad poetry, though; agnostic poetry must be sad, but is poetry, nevertheless; and it is that which, as we believe, constitutes its chief attraction for agnostics in general and for Colonel Ingersoll in particular. Strange, is it not, that one should be in love with doubt—with death? Yet some spirits there are who love to dwell in darkness—wrapt in the solitude of their own gloom, and to whom light-stepping Joy yields not so much as a poor fraction of the pleasure that darkest Melancholy gives them. So with Colonel Ingersoll; that same sad "perhaps," which stands beside him at his brother's grave, or at a friend's dying bed, seems to have a charm for him which certainty could never produce. There is something awe-inspiring in uncertainty, in mystery; it is that which attracts men to agnostic tendencies of thought. But what a sad commentary on the wisdom which brought into existence this glorious world of ours if Colonel Ingersoll's statements were true! "In the drama of life we are all actors, and no one knows his part. No prompter's voice is heard!" What an absurd drama indeed, this life would be if this were true! Truly, if none knows his part and there is no prompter, then indeed are we fools on a fool's errand.

But enough of negative exclamation. We may know our parts if we but learn them; and if there are moments of doubt and uncertainty we may hear the Prompter's voice if only we open our ears to hear and our hearts to understand. Why, the very heathen comes to a better conclusion than the agnostic. The wild, free spirits of Scandinavia, curbing their passions somewhat and bowing at the shrine of Odin, in the main knew their parts and wherein they failed Odin prompted them. The still wilder spirits of Arabia heard their Prompter in the shrill voice of Mohammed, and in Islam learned their parts. It would be a sad mistake to suppose that it was a miserable piece of spiritual legerdemain this Mohammedan faith, which so many creatures of the Almighty have lived by and died by. Time would fail us to speak of Socrates, of Confucius, of Plato, of Moses, of Christ and the prophets, who all,

with more or less clearness, taught men their parts and prompted them when they forgot. Then what of the voice divine within each man's breast teaching him constantly his part and reproving him when he fails to enact it well?

Is there no Prompter? The Colonel was so pleased with the sound of his poetic words that he must have forgotten their relation to facts.

"Will the curtain rise on another scene?" Can reason only whisper a faint "perhaps?" and hope a fainter but a fonder "yes?" Are there no better prospects than this? May it be, to paraphrase slightly the words of a great poet, that the proud wealth flung back upon the heart must canker in its coffers? May it be that the links which falsehood hath broken will unite no more? Is it possible that the deep yearning love that hath not found its like in the cold world must waste in tears?—that truth and fervor and devotedness, finding no worthy altar, must return and die of their own fullness? Can it be that beyond the grave there is no heaven in whose wide air the spirit may find room, and in the love of whose bright habitants the lavish heart may spend itself? If so, then what fools—yea, "what thrice mocked fools are we!"

But we need not doubt with the agnostic. Humanity does not doubt that the curtain will rise on another scene. The voice of God has declared it to the humblest. The poor savage in darkest Africa knows it, and does his best to recognize the "Prompter," though his benighted state enables him to do no better than to honor him by worship through monstrous idols. The aborigines of America, though separated from Europe, knew it as well as the tribes of men on the eastern hemisphere. Celestial voices hymn it into the souls of all men. Reason says "yes," emphatically yes, and not "perhaps;" Revelation, though the agnostic may deny it, says "yes," and the human Soul triumphantly above them all says, "I know it will."

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#### WHERE VIRTUE IS.

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One would naturally suppose that as a people or a nation increased in wealth the standard of morality would become more

exalted, and society throughout more pure. That conclusion would be arrived at from the fact that as people increased in wealth their opportunities for culture are improved; they have more leisure to devote to self-improvement, to reading, to music, to conversation, to travel; to all those exercises which are supposed to beget a refinement in people, and ennoble the mind and heart. A wealthy people can afford better schools for their children, more beautiful homes, filled with everything that can please the eye and cultivate the taste. From wealthy nations, or perhaps to a better purpose we could say from the wealthy classes in any nation we may naturally expect the truest refinement, the purest morality; from those classes we may expect will come our profoundest philosophers, our most sagacious statesmen, our ablest writers, the most astute lawyers, the finest artists and sculptors, and those who will shine in every elevated department of human existence. Yet with all the advantage that wealth brings, the wealthy classes turn out comparatively few of the men who build empires, direct human thought, and adorn those professions where brain power and character are the motive forces which gain the positions and hold them.

A greater amount of that which passes current in the world for refinement and politeness will doubtless be found among the wealthy classes. The young men in those circles, usually denominated the higher ones, may know how to talk nonsense to simpering women in a ball-room, and go through the mazes of a waltz with the utmost grace. They may be most pleasing in all their outer deportment and, as we say, may be regarded as having monopolized that which passes for refinement; but they do not furnish the men who become noted for the wealth of their mental attainments, strength of character, or those whose lives are the noblest and purest.

There is a reason, of course, for this, and this it is: side by side with the increased opportunities that wealth brings for mental, moral and social improvements, are the multiplied pleasures, allurements and temptations which luxury brings with it, and

"Their joints unknit, their sinews melt apace;  
As lithe they grow as any willow wand,  
And of their banished force remains no trace."

If there is one truth that the Gods have made more emphatic than another, it is this: "There is no excellence without labor;" and if wealth is possessed, so that every want may be supplied by merely making it known, the chief incentive to earnest work is removed, and with that removed the exertions of men who work, not out of necessity but merely from the pleasure they derive from it, will not be sufficient to develop the character, and call out the whole strength of the man. Had it not been for the business misfortunes of Sir Walter Scott, we can hardly think that he would have left us those sublime pictures of moral grandeur and chivalric honor that we find in his noble works. Had not Washington Irving met with his business disasters he never would have enriched American literature with his thoughts, or elevated it above the scorn of English writers. So in nearly all the walks of life. On examination it will be seen that the wants of men are the secret forces that drive mankind to those exertions which develop the nobility of their manhood. And as the wealthy can supply their wants from their wealth without either mental or physical struggle, they pass through life without that development which the exertions named above bring. |

Being free from the necessity of labor to supply their wants, they sink without reluctance into Pleasure's lap and draw their life from her voluptuous breast:

"And then, those joys which plenty leads,  
With tip-toe step vice silently succeeds."

With wealth has come new temptations, and improved opportunities for gratifying every whim and passion, and men with their fallen natures become easy victims of opportunity.

Speaking of the sexual purity of classes, Gibbon, the historian, says of the wealthy classes who have leisure to cultivate the graces of politeness:

"The refinements of life corrupt while they polish the intercourse of the sexes. The gross appetite of love becomes most dangerous when it is elevated, or rather disguised by sentimental passion. The elegance of dress, of motion, and of manners gives a lustre to beauty and inflames the senses through the imagination."

We believe this to be true, and perhaps this very elegance coupled with unbounded opportunity of gratification is the reason that the aristocratic circles of the old world, and the wealthy classes of the new, are the most corrupt.

We do not make these remarks for the purpose of saying unkind things about those who are wealthy; nor for the purpose of making invidious distinctions between classes; nor to deny virtue to all who are wealthy. But we make them for the purpose of saying a word of encouragement to the young men who may be deprived of those seeming advantages which the possession of wealth would apparently give. To them we would say: Be not dismayed—let not your spirits be cast down. The possession of wealth might not contribute either to your moral or intellectual advancement. Your very struggle against the disadvantages of lowly estate and iron fortune may be the means ordained by a kind Providence for your development of character. The possession of wealth and the temptations which accompany it might destroy you. And if it did not destroy, the very great probability is that the opportunity it would afford you for gratifying the natural human desire for ease and enjoyment would lead you into the pursuit of pleasure merely, and away from a life of earnest effort in some direction useful to your fellow-men and soul-uplifting to yourself. Complain not, but with patience run the race. A kind Providence who has in his keeping his children's welfare, may be trusted to have ordained all things for their ultimate good.

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#### NOTES.

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Great occasions do not make heroes of cowards; they simply unveil them. Silently and imperceptibly we grow strong, or we grow weak; and at last some crisis shows what we have become.

One of the worst effects of the habit of comparing ourselves with those whom we imagine to be happier because of superior advantages is

the loss of individuality which it incurs. We learn to imitate, to conform, to merge our own identity in that of a crowd; we lose our self-respect, grow timid and dare not trust ourselves. In this way we fail to cultivate the peculiar powers which belong to us, and which alone can enable us to do our part in the world, a part which can be done by no other.

Intelligent planning does as much for the day's work as for the building of a house. It is all very well to say, "Do the next thyng," but in most cases the "next thyng" is in our control, just as the brick is when it is ready for the bricklayer's hand. No accomplishment of endeavors is possible unless there is an orderly marshalling of forces.

The only kind of hope that is worthless is that which languidly waits for some good thing to drop from the skies into the lap of the idler. There are some people who are forever expecting, like Micawber, that something will turn up, hoping for some lucky stroke of fortune which shall render their own labors unnecessary. But that is a mean and flabby state of mind, quite unworthy the name of hope. When gratified it is not really benefited, and such seeming advantages soon lose all their flavor and power.

"Live so as to be missed," was the message a great man once sent to some young people. He knew that most lives are not of that sort. Many of us will not leave a very big gap in the world when we depart from it. Our lives have not been put into other lives. We have not spent our energies in touching other people in helpful ways. The best that can be said over many of our biers will be, "he never harmed anybody." And that is a poor eulogy.

There are some who contend that man is wholly selfish, and that the apparent difference is due only to different stages of intelligence. If he perform acts of justice and kindness, if he recognizes the claims of others and hasten to satisfy them, it is only to gratify himself, or because he knows that such conduct will react in some direct or indirect way to benefit himself. Happily we have no faith in so low an estimate of humanity. There is certainly an inherent self-love in every one which is his preservation. Without it all improvement, all happiness, health, safety, and even life itself, would be forfeited. But there is also an inherent sympathy with others more or less clearly manifested. Witness the evident distress of the very young child when he thinks his mother or

his nurse is in pain. Certainly no thought of self intrudes there; it is natural, sincere, and instinctive. The reason why the former impulse is generally so strong and the latter comparatively so weak is chiefly because the one is called so continually into action, and the latter so seldom. It is true that even at birth the tendency to one or the other may be extremely disproportionate. One child will be naturally warm and loving, another cold and self-centered. But if the sympathetic impulse exist ever so faintly it is capable of cultivation, and will richly reward the effort by its growth.

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### IN LIGHTER MOOD.

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It is not always safe or wise to rebuke too strictly or too openly the shortcomings of others. The danger of such procedure is well illustrated by the following incident:

A Catholic priest was displeased with what he considered the back-sliding of a young girl in his parish. He met her one day in a crowd, and thought it well to rebuke her for neglected duty. Looking at her severely, he said:

"Good morning, child of the evil one."

"Good morning, father," she answered sweetly.

\* \* \*

Here is a good story of Mark Twain's first and second meetings with President Grant. At their first interview Mr. Clemens was a negligible literary quantity, and, when the introducing senator said, "Mr. President, may I have the privilege of introducing Mr. Clemens?" "the President," relates Mr. Clemens, "gave my hand an unsympathetic wag and dropped it. He did not say a word, but just stood. In my trouble I could not think of anything to say; I merely wanted to resign. There was an awkward pause, a dreary pause, a horrible pause. Then I thought of something, and looked up into that unyielding face and said timidly, 'Mr. President, I—I am embarrassed. Are you?'

"His face broke, just a little—a wee glimmer—the momentary flicker of a summer-lightning smile seven years ahead of time; and I was out and gone as soon as it was."



After the lapse of ten years, when Mr. Clemens had "arrived" and was indeed the best-known author in America, "Mr. Harrison came over and led me," relates the humorist, "to the General, and formally introduced me. Before I could put together the proper remark, General Grant said, 'Mr. Clemens, I am not embarrassed. Are you?'—and that little seven-year smile twinkled across his face again."

\* \* \*

An itinerant preacher of more zeal than discretion, passing along a country road, met a simple looking countryman driving a cart of peat, and asked him, "Do you believe in God?"

"Yes, sir," he answered.

"Do you read your Bible, pray to your Maker, and attend church regularly?"

On these questions being answered in the affirmative, the preacher said: "Go on your way rejoicing; you are on the high road to heaven." The peasant flourished his whip, giving it an extra crack, and drove on, greatly pleased at the intelligence.

Shortly afterwards, the preacher met another person, and put the first question to him. The man with a look of surprise, said, "What is your business what I believe?"

"Alas," replied the preacher, "you are in the gall of bitterness and the bond of iniquity; look at that poor fellow whistling so pleasantly along the road; he is on the high road to heaven."

"It may be sae, sir," said the man, "but, if he's gaun there, to my certain knowledge he's gaun wi' a cairt o' stolen peat."

\* \* \*

A cotemporary recalls the story of Fred Archer, the great English jockey and a distinguished surgeon. Archer was one day severely "savaged" by a bad-tempered horse, who happened to catch the great jockey napping, and got his toes between his teeth. Archer went to consult a leading surgeon, a gentleman whose skill had won for him the title of baronet, sent in his card, and hobbled into the great man's consulting room. The surgeon examined the injury, which he pronounced to be of a grave character, and one necessitating a long period of complete rest.

"How long must I lay up?" asked Archer.

The interview, it should be stated, took place early in April.

"Three months' rest, with careful treatment and proper diet, would be sufficient."

"But what about the Derby?" asked the patient.

"The Derby?" repeated the surgeon.

"I must be there," said Archer—"I absolutely must!"

"Well, well," said the surgeon soothingly, "take great care of yourself, and if you make satisfactory progress you may go."

"Go—yes; but can I ride?"

"Well," said the surgeon, "you had better drive, I think."

He had read the name upon his patient's card, but it had meant to him nothing more than a name.

"You mustn't think me rude, Mr. Archer," he said, when his guest had explained his identity and calling, but I take no interest in any branch of sport, and I had never heard your name."

"Well," said Archer, I hope you won't think me rude either; but, till a friend advised me to consult you, I had never heard your name either. And when I asked my friend who you were, he said, 'He is the Fred Archer of the surgical profession.'"

\* \* \*

Mr. Laurence Hutton tells a story of Edwin Booth that reveals the kindly heart of the man whom the world knew as a famous actor. Mr. Hutton called upon Mr. Booth one afternoon at the Albemarle Hotel, in New York, and found him in an easy-chair, with a pipe in his mouth. The long chat which ensued was not undisturbed. Mr. Booth was in great request, and before long a waiter entered and put a card into his hand. "Tell the lady that Mr. Booth is engaged," was the quiet answer; and an influential leader in New York society went away disappointed. A few minutes later a second caller—a man honorably known throughout the country—turned away without seeing Mr. Booth. Yet another card was sent down, with the statement that "Mr. Booth was engaged," and a gentleman and his wife, whom few people would have refused to receive, became convinced that the actor was an exception to the rule; but at last came a name that met with a different fate. "Show the lady up," said the now interested actor, and Mr. Hutton put on his overcoat to leave the room. He was not allowed to depart. The lady was a friend of his, and would be glad to see him, he was assured. Therefore he waited, curious to discover the identity of the person who could obtain an audience with the man who had been too tired to see the daughter of one of the most distinguished men of science in the country, or a judge of the Supreme Court of the United States, or a bishop and his wife. The door opened and in walked black Betty, the old negro servant who had nursed Mr. Booth's daughter when she was a baby, had taken the most tender care of his wife when she was slowly dying, and been a life-long friend to them all. She had left Mr. Booth's service after his daughter's

marriage, and had been recently married herself. She kissed "Massa Edwin's" hand, shook hands cordially with Mr. Hutton, and let herself be placed in the most comfortable rocking-chair. Then she began to talk familiarly about her own affairs and Mr. Booth's. She could not afford to go to the theatre "no mo'," she said, but she wanted her husband to see "Massa Edwin play." Could she have a pass for two that night? He wrote the pass at once, and put it into her hand. She read it, and returned it with a shake of her head. "They was only niggers," she said. "The do'keeper wouldn't let no niggers into the orchestra seats; a pass to the gallery was good enough for them." A second paper she received silently, but with another and more decided shake of her head. Glancing over her shoulder, Mr. Hutton read, "Pass my friend Betty Blank and party to my box this evening. Edwin Booth." And Betty occupied the box.

\* \* \*

An excellent story is told of Lord Russell of Killowen, Lord Chief Justice of England. When a young man, Lord Russell was extremely fond of the stage, and frequently spent his evenings at one or other of the theatres. One evening he was forced to stand, there being no vacant seats in the pit. Just as the curtain was raised, an old gentleman who was standing in the passage shouted out, "My watch has been stolen, and one of these four men has it!"—pointing to a small group, among whom Russell was standing, close to the corner of the stage. Of course there was a tremendous hubbub, every one in the pit standing up to have a look at the daring gang. A policeman was soon on the spot, and the whole four were led out to be examined. It immediately occurred to young Russell that the real thief, on the alarm being raised, might have slipped the watch into his—Russell's—pocket. Sure enough, on placing his hand upon his tail-coat pocket, he could feel the outline and hard surface of the watch quite distinctly. Visions of a career blasted on its threshold by a sordid charge of pocket-picking rose before him. Just as he was about to place his hand in his pocket and take out the "watch," in the hope that his explanation might be believed, a couple of detectives came in. They immediately seized one of the men, and, going up to Russell and his two fellow-suspects, said, "It's all right, gentlemen, you can go. We've got our man here; he's one of the best-known pick-pockets in London." The "bulgy" thing in the future Lord Chief Justice's pocket was—his snuff-box!

## OUR WORK.

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### FINISH THE COURSE OF STUDY.

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Before the next issue of the ERA the season's Mutual Improvement work for 1898-9 will have nearly drawn to a close. In our agricultural communities members of the associations will be called away to the pursuits of the agriculturist and stock raiser, and the association meetings will have adjourned. It is therefore opportune at this time to call attention to the approaching close of the season's work and urge earnest effort to complete the Manual course for this year, that the way may be prepared for taking up a new course when the active work of the associations shall be again resumed. It is to be hoped that this winter's course of studies has resulted in the members of our associations making themselves pretty thoroughly acquainted with the New Testament outside of the four Gospels; that is, with the Acts of the Apostles and the various Epistles which, with the biographies of Christ, called the Gospels, make up the New Testament. That indeed was the chief object of the Manual course this year, and it is to be hoped that the efforts of this winter have not failed in their chief object.

This year's course of study coupled with last ought, therefore, to make our young men fairly well acquainted with that very important volume of scripture, the New Testament.

It has not yet been decided by the General Board what subject will be taken up in the next Manual, but when the importance and desirability of instructing our young men in the things pertaining to the Dispensation of the Fullness of Times is taken into account, in all probability the next Manual will treat directly some phase of that dispensation; and we shall in all probability begin the study of those great events and those great principles which are immediately connected with the dispensation in which we are called upon to work. We urge again,

therefore, that the present Manual course be completed; if possible, even though associations should find it necessary to hold special meetings during the closing weeks of the season's work, and where this exertion fails to complete the course, that members be urged upon to complete it during the summer by private study; and it may be, as was the case in some of the associations in completing the Manual on the Life of Christ, that the monthly conjoint sessions held during the summer months can be employed for this purpose. In any event get through—by the employment of some one or other or all of the means here suggested—with the present year's Manual and be prepared for the next.

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### A WORD ABOUT THE ERA.

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The IMPROVEMENT ERA has been received with very general favor by members of the associations, and many hundreds of Latter-day Saints not immediately connected with active association work; and high words of commendation especially have been received from our missionary Elders to whom the magazine this year, as last, has been sent free. We have refrained from making any mention of these words of commendation as we certainly have no disposition to indulge in what would amount to self-praise, but the reception that has been accorded our Mutual Improvement Organ is evidence of the favor with which it has been accepted. In a few instances, however, we have heard complaint made from a few of our younger members in the associations to the effect that the matter in our magazine was too serious, and treats of subjects which are far beyond the comprehension of many of our readers. In some respects we are inclined to admit the reasonableness of this criticism, and intend to do what can reasonably be done to remove the occasion for such complaint; but at the same time we desire to call the attention of our young men to the fact that from the commencement it was intended that the IMPROVEMENT ERA should be a serious publication; one devoted to a treatment, first of all, to religious topics, especially those having direct relation to the great work of God in the last days; and after that to the consideration of all great and important subjects of general interest as they might arise; certainly reading that would be merely entertaining and amusing was the least of the objects we had in view. Our purpose was to publish a magazine that would be instructive, especially on the

lines that we have indicated, and we feel that in the pursuit of that object we have not failed. A review of the articles published in Vol. I., and thus far in Vol. II., will easily demonstrate to those who shall make it that a valuable collection of matter on important subjects has been presented to the readers of the ERA; and instead of catering too much to this demand for lighter reading matter, the object of which is chiefly to amuse and pass an idle hour, we urge our young men, and ask the friends of the ERA to call the attention of their associates to the necessity of themselves rising to the consideration of important subjects.

We would further remark that it is not possible to publish a magazine every article of which will be entirely satisfactory to every reader. We shall account ourselves exceptionally successful if we succeed in producing an article which now and then to every reader will be worth to him more than the price of the magazine, and that this has been done in the course of our publication of the ERA we have abundance of reasons to believe, because of the numerous expressions from our patrons to that effect.

To our Mutual Improvement members, therefore, we say: brethren view this matter from the standpoint that we now present it to you, and remember that the Latter-day Saints, of all people, must be an earnest people; we have a serious and important message to deliver to the world; we have other objects to attain in life besides amusement and the pleasant passing away of time. Whatever other people may do, however they may dispose of their time, upon us rests the responsibility of making known to the children of men the important message that God has conveyed, through the Prophets of the Church of Christ, to mankind; and to be equipped for the maintenance of the truthfulness of this message is a part of the duty that devolves upon us, and that duty cannot be discharged by considering life as merely a huge joke and the main object therein pleasure and social enjoyment.

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## REPORT OF M. I. MISSIONARY WORK.

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The Mutual Improvement missionary work for the winter of 1898-9 closed on the last of February. Elders of the Church laboring under the direction of the committee appointed by the General Board have been sent into every Stake of Zion, and nearly every settlement has been visited.

About one hundred and fifty Elders participated in this work, and that great good has resulted from their efforts cannot be questioned, and especially is this the case in a number of the frontier stakes. In one of those stakes twenty-six baptisms are reported as the result of the work there. Concerning the work in another the following is reported to the committee:

*Beloved Brethren:*

Inclosed please find our report from January 24th to February 14th.

The brethren conclude in this Stake today; will start for Emery tomorrow.

I wish I could express to you, in words, the real condition of affairs as a result of our missionary work. Stake Conference has just been held and all the Bishops and the Stake Presidency were so favorably impressed with the Improvement Mission work that it was the principal theme of the Conference in all of their speaking. The Stake with all its organizations and associations is in a better condition than it has been for years, which I attribute to the mission work done in our midst. Eighty-five baptisms have followed the work of the brethren, a spirit of reformation is felt everywhere. Everybody seems interested. The Gospel has been preached in power and plainness, as we seldom hear it.

The enrollment in a large number of instances has been increased, though the work in this respect is not to be compared with the achievements of last year, and largely for the reason that so much was accomplished in that direction last year, that not nearly so much was left to be done this year. Quite a large number of individual reformations, which promise to be permanent, have been brought to pass through this work, and that beyond question is the chief thing.

The Elders as a rule have been earnest and energetic, and are deserving of all praise for their unselfish efforts in behalf of this cause. We suppose that by this time they have all returned home from their fields of labor and in behalf of the General Board and the Missionary Committee who have directed their efforts we express appreciation of what they have done, thank them and pray that God will bless and prosper them for all time to come.

As a general thing also the Presidents of stakes and Bishops of wards and the Saints everywhere have received these missionary brethren with great kindness and rendered them every aid that could be expected. To all such we wish to say God bless you for your interest in this cause; and may that interest grow until it shall be universally recognized that there is a perfect unity of effort between the parents in Israel and the officers of the Mutual Improvement Associations in bringing to pass the reformation and perpetual progress of the youth of the Church.

In some instances it is reported that officers of associations have complained of the results of this missionary work, because, forsooth, of the

great increase in the enrollment of members, many of whom do not, at least immediately, become active in association work—and perhaps not regular in their attendance. The complaint is that the membership is increased but not the average attendance, and it gives the association apparently a bad record. To such officers, however, we say: Do not complain, but bend all your energies to making these newly brought-in members active factors in your association work as fast as possible. Look not so much to your record of average attendance as to whether you do not have more young men actually in attendance by reason of the larger enrollment, brought to pass through the missionary labor than you would have had without it. That is the thing to have in mind rather than whether or not your attendance relative to your enrollment is more or less. Our effort should be to reach with the influence of our work the largest possible number of young men; and whatever plans will result in that should be followed irrespective of what seeming effect it may have upon the record of our associations.

A more detailed statement of M. I. missionary work may be looked for in a later issue, when the returns shall have been completed.

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### A THIRD EDITION OF MANUAL FOR 1897-8.

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Such has been the demand for the M. I. A. Manual of 1897-8 which, it will be remembered, treats of "The Life of Jesus," that already two editions have been published and disposed of, and still there is a demand for this excellent Manual. Soon after the Improvement Associations commenced using it as a text-book it found its way into the Sunday School theological classes, and then into such classes in the Elder's and Seventy's quorums until the demand for it was and continues to be very general. The first and second edition having been exhausted the General Board has determined upon the publication of a third edition, and accordingly it is now in the press, and will soon be on sale at the ERA office. We trust that M. I. A. officers will note this fact and give it as wide publicity as possible. Of the merits of the 1897-8 Manual it is not necessary to speak as it is now well known, and the publishing of three editions within two years is sufficient evidence that its merits are appreciated.

The price will be the same as heretofore—twenty-five cents per copy. Send your orders to Thomas Hull, ERA Office, Templeton Building, Salt Lake City.



## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*January 24th, 1899:* The second annual convention of the National Live Stock Association convenes at Denver. \* \* \* The debate on the army reorganization bill is opened in the House of Representatives \* \* \* Wm. M. Stewart is re-elected Senator from Nevada. \* \* \* Senor Lopez, secretary to Agoncillo, the Washington representative of Aquinaldo, files with the State Department a demand for the official recognition by the United States of the Filipinos' representative.

26th: Former Attorney-General Augustus H. Garland is stricken with apoplexy while addressing the United States Supreme Court, and expires almost immediately.

27th: The situation in the Philippines is regarded as critical by the officials at Washington.

30th: Agoncillo, the Philippine representative at Washington files another protest against the attitude of the United States government towards the Filipino "republic."

31st: The army reorganization bill passes the House. The bill as passed provides, in addition to the general officers and staff departments, for twelve regiments of cavalry of twelve troops each, one hundred and forty-four coast batteries, twenty-four field batteries, thirty regiments of infantry of twelve companies each, a corps of engineers and one regiment of engineers, an ordnance department, a signal corps, the latter with six hundred and twenty-five enlisted men. It also gives the President discretion to recruit the organizations serving in Cuba, Porto Rico and the islands of the Pacific, in whole or in part from the inhabitants thereof.

*February 1st:* General Gomez, Commander-in-Chief of the Cuban army, telegraphs President McKinley assuring him of his cooperation in

disbanding the Cuban army and in distributing among the soldiers the \$3,000,000 appropriated to enable them to return to their homes.

4th: The insurgents make an attack upon the city of Manila and a fierce battle is fought. \* \* \* The old war cry of "No Popery," so long silent in England, is being raised again. The people are fiercely wrought up. The issue is overriding party programs and forcing leaders to declare themselves on the question of the separation of the church from parliamentary strife.

5th: The following dispatch is received in Washington from Admiral Dewey:

MANILA, FEB. 5, 1899.

*To the Secretary of the Navy, Washington:*

Insurgents here inaugurated general engagement yesterday night, which has continued today. The American army and navy is generally successful. Insurgents have been driven back and our line is advancing. No casualties to the navy.

DEWEY.

Other reports state that the insurgents were repulsed with great loss.

6th: The treaty of peace, negotiated by the commissioners of the United States and Spain, at Paris, was today ratified by the United States Senate, the vote being fifty-seven ayes and twenty-seven nays, or three votes more than the two-thirds majority necessary to secure Senatorial concurrence in a treaty document. \* \* \* Another fierce battle is fought at Manila and the insurgents are again badly punished. The Utah batteries in both engagements render important service in the very front of the battles. Dr. Harry Young, Corporal John G. Young and Private Wilhelm Goodman of the Utah batteries are killed and Corporal Geo. B. Wardlaw, Private P. Anderson and Isaac Russell wounded. Dr. Harry Young was a son of the late Lorenzo D. Young, brother of President Brigham Young. All dispatches received speak of the splendid work of the Utah Artillerymen whose guns did most effective service and the discipline of the command was perfect.

8th: Aguinaldo applies to General Otis for a cessation of hostilities and a conference. General Otis declines to answer. \* \* \* The Utah batteries are assigned to the most advanced post on the American line at Manila. \* \* \* The commission appointed by President McKinley to investigate the conduct of the war, submits its report to the President. The report is a voluminous document and handles every department of the service and makes many suggestions. No intelligent synopsis can be made in the space available in these "Events."

10th: The American forces attack the town of Caloocan near Manila and drive the Filipinos out. The attack is begun by the monitor *Monadnock* and gunboat *Concord* throwing a shower of shells into the town. The Sixth Artillery and the Utah Battery then opened fire and the Utahns did very fine work. Captain Hall of the British warship *Narcissus*, British Consul Ramsden, and other foreigners who witnessed the fight bestow the highest encomiums on our troops and especially commend the excellent work done by the Utah artillery.

12th: An insane asylum burns at Yankton, South Dakota, and seventeen lives are lost.

13th: The most severe blizzard in its history visits Washington, D. C. Snow three feet deep blocks the streets and all traffic is suspended and business at a standstill. The storm also reached New York City and Philadelphia, in both of which places business is practically suspended. \* \* \* Word reaches Washington that Lieutenant Geo. A. Seaman, of Utah Battery B was wounded in the engagement at Caloocan. \* \* \* The following dispatch is received in Washington from General Otis:

MANILA, Feb. 13, 1899.

General Miller reports from Iloilo that the town was taken on the 11th inst. and held by troops. Insurgents given until evening of the 13th to surrender, but their hostile actions brought on engagement during the morning. Insurgents fired the native portion of town. But little losses to property of foreign inhabitants. No casualties among the troops reported. OTIS.

15th: Over \$1,000,000 worth of government property is destroyed by fire in the Brooklyn navy yard. \* \* \* The National Council of Women elects Mrs. Emeline B. Wells second recording secretary. \* \* \* President McKinley conveys assurances to some of the party leaders in Congress, in addition to those given last week, that he will certainly call Congress together in extra session if it fails to pass the army reorganization bill at the present session.

16th: M. Felix Faure, president of the Republic of France dies at 10 o'clock p. m. of apoplexy.

# IMPROVEMENT ERA.

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VOL. II.

APRIL, 1899.

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No. 6.

## ORIENTAL RELIGIOUS FAITHS.

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BRAHMO-SOMAJ.

BY PROTAB CHUNDER MOZOOMDAR.

*From the Daily Reports of the Parliament of Religions, Chicago, 1893.*

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[The Editors of the ERA are of the opinion that the following article detailing a great reform movement in India will be interesting to the young men of the Church not only on account of the light it throws upon religious affairs in India, but especially because it describes a movement in India that may be said to be contemporaneous with that of "Mormonism" in the western world, and, moreover, was a movement began by a mere lad, Raja Ram Mohan Roy, who, after completing the organization of the Brahmo-Somaj, died young.—*Editors.*]

Sixty-three years ago the whole land of India—the whole country of Bengal—was full of mighty clamor. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widows; nay, far more lamentable, the cry of those

miserable women, who had to be burned on the funeral pyre of their dead husbands, desecrated the holiness of God's earth.

We had the Buddhist goddess of the country, the mother of the people, ten handed, holding in each hand the weapons for the defense of her children. We had the white goddess of learning, playing on her vena, a stringed instrument of music, the strings of wisdom, because, my friends, all wisdom is musical, where there is a discord there is no deep wisdom. The goddess of good fortune holding in her arms, not the horn, but the basket of plenty, blessing the nations of India, was there, and the god with the head of an elephant, and the god who rides on a peacock—martial men are always fashionable, you know—and the thirty-three million of gods and goddesses besides.

Amid the din and clash of this polytheism and so-called evil, amid all the darkness of the times, there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Mohan Roy. In his boyhood he had studied the Arabic and Persian; he had studied Sanskrit, and his own mother was a Bengalee. Before he was out of his teens he made a journey to Thibet and learned the wisdom of the Lamas.

Before he became a man he wrote a book proving the falsehood of all polytheism and the truth of the existence of the living God. This brought upon his head persecution, nay, even such serious displeasure of his own parents that he had to leave his home for awhile and live the life of a wanderer. In 1830 this man founded a society known as the Brahmo-Somaj; *Brahma*, as you know, means God. *Brahmo* means the worshiper of God, and *Somaj* means society; therefore *Brahmo-Somaj* means the society of the worshipers of the one living God. While on the one hand he established the Brahmo-Somaj, on the other hand he co-operated with the British Government to abolish the barbarous custom of *suttee*, or the burning of widows with their dead husbands. In 1832 he traveled to England, the very first Hindu who ever went to Europe, and in 1833 he died, and his sacred bones are interred in *Brisco*, the place where every Hindu pilgrim goes to pay his tributes of honor and reverence.

This monotheism, the one true living God—this society in the

name of this great God—what were the underlying principles upon which it was established? The principles were those of the old Hindu scriptures. The Brahmo-Somaj founded this monotheism upon the inspiration of the Vedas and the Upanishads. When Raja Ram Mohan Roy died his followers for awhile found it nearly impossible to maintain the infant association. But the Spirit of God was there. The movement sprang up in the fullness of time. The seed of eternal truth was sown in it; how could it die? Hence in the course of time other men sprang up to preserve it and contribute toward its growth. Did I say the Spirit of God was there? Did I say the seed of eternal truth was there? There! Where?

All societies, all churches, all religious movements have their foundation not without but within the depths of the human soul. Where the basis of a church is outside the floods shall raise, the rain shall beat, and the storm shall blow, and like a heap of sand it will melt into the sea. Where the basis is within the heart, within the soul, the storm shall rise, and the rain shall beat, and the flood shall come, but like a rock it neither wavers nor falls. So that movement of the Brahmo-Somaj shall never fall. Think for yourselves, my brothers and sisters, upon what foundation your house is laid.

In the course of time, as the movement grew, the members began to doubt whether the Hindu scriptures were really infallible. In their souls, in the depth of their intelligence, they thought they heard a voice which here and there, at first in feeble accents, contradicted the deliverances of the Vedas and the Upanishads. What shall be our theological principles? Upon what principles shall our religion stand? The small accents in which the question first was asked became louder and louder and were more and more echoed in the rising religious society until it became the most practical of all problems—upon what book shall true religion stand?

Briefly, they found that it was impossible that the Hindu scriptures should be the only records of true religion. They found that the spirit was the great source of confirmation, the voice of God was the great judge, the soul of the indweller was the revealer of truth, and, although there were truths in the Hindu scriptures,

they could not recognize them as the only infallible standard of spiritual reality. So twenty-one years after the foundation of the Brahmo-Somaj the doctrine of the infallibility of the Hindu scriptures was given up.

Then a further question came. The Hindu scriptures only not infallible! Are there not other scriptures also? Did I not tell you the other day, that on the imperial throne of India Christianity now sat with the Gospel of Peace in one hand and the sceptre of civilization in the other? The Bible had penetrated into India; its pages were unfolded, its truths were read and taught. The Bible is the book which mankind shall not ignore. Recognizing, therefore, on the one hand the great inspiration of the Hindu scriptures, we could not but on the other hand recognize the inspiration and the authority of the Bible. And in 1861 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions.

Our monotheism, therefore, stands upon all Scriptures. That is our theological principle, and that principle did not emanate from the depths of our own consciousness, as the donkey was delivered out of the depths of the German consciousness; it came out as the natural result of the indwelling of God's Spirit within our fellow believers. No, it was not the Christian missionary that drew our attention to the Bible; it was not the Mohammedan priest who showed us the excellent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to his excellences as revealed in the record of holy experience everywhere. By his leading and by his light it was that we recognized these facts, and upon the rock of everlasting and eternal reality our theological basis was laid.

What is theology without morality? What is the inspiration of this book or the authority of that prophet without personal holiness—the cleanliness of this God-made temple and the cleanliness of the deeper temple within. Soon after we had got through our theology the question stared us in the face that we were not good men, pure-minded, holy men, and that there were innumerable evils

around us, in our houses, in our national usages, in the organization of our society. The Brahmo-Somaj, therefore, next laid its hand upon the reformation of society. In 1851 the first intermarriage was celebrated. Intermarriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese wall that surrounds every household and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahmo-Somaj we asked, "Shall this Chinese wall disgrace the freedom of God's children forever?" Break it down; down with it, and away!

Next, my honored leader and friend, Keshub Chunder Sen, so arranged that marriage between different castes should take place. The Nrahmans were offended. Wiseacres shook their heads; even leaders of the Bramo-Somaj shrugged up their shoulders and put their hands into their pockets. "These young firebrands," they said, "are going to set fire to the whole of society." But intermarriage took place, and the widow marriage took place.

Do you know what the widows of India are? A little girl of ten or twelve years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances and austerities and miseries and loneliness and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a woman who marries a first time and then a second time and then a third time and a fourth time—who marries as many times as there are seasons in the year. I do not understand the conduct of such men and women. But I do think that when a little girl of eleven loses what man called her husband, and who has never been a wife for a single day of her life, to put her to the wretchedness of a live-long widowhood, and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot too soon be done away with. Hence intermarriages and widow marriages. Our hands were thus laid upon the problem of social and domestic improvement, and the result of that was that very soon a rupture took place in the Brahmo-Somaj. We young men had to go—we, with all our social reform—and shift for ourselves as best we might. When these social reforms were partially completed there came another question.



We had married the widow; we had prevented the burning of widows; what about our personal purity, the sanctification of our own consciences, the regeneration of our own souls? What about our acceptance before the awful tribunal of the God of infinite justice? Social reform and the doing of public good is itself only legitimate when it develops into the all-embracing principle of personal purity and the holiness of the soul.

My friends, I am often afraid, I confess, when I contemplate the condition of European and American society, where your activities are so manifold, your work is so extensive, that you are drowned in it and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions. A right theological basis may lead to social reform but a right line of public activity and the doing of good is bound to lead to the salvation of the doer's soul and the regeneration of public men.

After the end of the work of our social reform we were therefore led into this great subject. How shall this unregenerate nature be regenerated; this defiled temple, what waters shall wash it into a new and pure condition? All these motives and desires and evil impulses, the animal inspirations, what will put an end to them all, and make man what he was, the immaculate child of God, as Christ was, as all regenerated men were? Theological principle first, moral principle next, and in the third place the spiritual of the Brahmo-Somaj.

Devotions, repentance, prayer, praise, faith; throwing ourselves entirely and absolutely upon the Spirit of God and upon his saving love. Moral aspirations do not mean holiness; a desire of being good does not mean to be good. The bullock that carries on his back hundredweights of sugar does not taste a grain of sweetness because of its unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams, and fine sermons, either hearing or speaking them—going to sleep over them or listening to them intently—these will never make a life perfect. Devotion only, prayer, direct perception of God's Spirit, communion with him, absolute self-abasement before his majesty; devotional fervor

devotional excitement, spiritual absorption, living and moving in God—that is the secret of personal holiness.

And in the third stage of our career, therefore, spiritual excitement, long devotions, intense fervor, contemplation, endless self-abasement, not merely before God but before man, became the rule of our lives. God is unseen; it does not harm anybody or make him appear less respectable if he says to God: "I am a sinner; forgive me." But to make your confessions before man, to abase yourselves before your brothers and sisters, to take the dust off the feet of holy men, to feel that you are a miserable wretched object in God's holy congregation—that requires a little self-humiliation, a little moral courage. Our devotional life, therefore, is twofold, bearing reverence and trust for God and reverence and trust for man, and in our infant and apostolical church we have, therefore, often immersed ourselves into spiritual practices which would seem absurd to you if I were to relate them in your hearing.

The last principle I have to take up is the progressiveness of the Brahmo-Somaj. Theology is good; moral resolutions are good; devotional fervor is good. The problem is, how shall we go on ever and ever in an onward way, in the upward path of progress and approach toward divine perfection? God is infinite; what limit is there to his goodness, or his wisdom, or his righteousness? All the scriptures sing his glory; all the prophets in the heaven declare his majesty; all the martyrs have reddened the world with their blood in order that his holiness might be known. God is the one infinite good; and, after we have made our three attempts of theological, moral and spiritual principle, the question came that God is the one eternal and infinite, the inspirer of all human kind. The part of our progress then lay toward allying ourselves, toward affiliating ourselves with the faith and the righteousness and the wisdom of all religions and all mankind.

Christianity declares the glory of God; Hinduism speaks about his infinite and eternal excellence; Mohammedanism, with fire and sword, proves the almightiness of his will; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lay

in harmonizing these various systems, these various prophecies and developments into one great system. Hence the new system of religion in the Brahmo-Somaj is called "new dispensation." The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran, so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindu does the same; the Mohammedan does the same.

But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion. For a whole decade my friend, Keshub Chunder Sen, myself and other apostles of the Brahmo-Somaj have traveled from village to village, from province to province, from continent to continent, declaring this new dispensation and the harmony of all religious prophecies and systems into the glory of the one true, living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fullness of time you have called this august parliament of religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our lives, the ideal of our very being.

I do not come to the sessions of this Parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted; and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded.

May the spread of the new dispensation rest with you and make you our brothers and sisters. Representatives of all religions, may all your religions merge into the Fatherhood of God and in the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled and mankind may become one kingdom with God our Father.

## A MYSTERIOUS VISITOR.

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### A TALE FOR THE TWILIGHT.

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As far as I am myself concerned with the following facts, I am fully prepared to vouch for their authenticity; but the reliance to be placed on the other parts of the recital must be at the option of the reader, or his conviction of their apparent truth. I am neither over credulous nor sceptic in matters of a superhuman nature; I would neither implicitly confide in unsupported assertions, nor dissent from well attested truths; but at the same time I must confess, that although rather inclined to be a non-believer in the supernatural, I have sometimes listened to details of supernatural occurrences so borne out by concurring testimony as almost to fix my wavering faith. It is now nearly thirty years since I was a partial witness to the following circumstance, at my father's house in Edinburgh; and though, during that period, time and foreign climates may have thinned my locks and furrowed my brow a little, they have never effaced one item of its details from my memory, nor warped the vivid impression which it left upon my recollection.

It was in the winter of 18— the occurrence took place. I remember the time distinctly, by the circumstance of my father being absent with his regiment, which had been ordered to Ireland to reinforce the troops then engaged in quelling the insurgents, who had risen in rebellion in the summer of that year. There was an old retainer of our house, who used at that time to be very frequently about us; she had nursed my younger brother and myself, and the family felt for her all the attachment due to an old

and faithful inmate. I remember distinctly her appearance; her neatly plaited cap and scarlet ribbon, her white fringed apron and purple quilted petticoat, are all as fresh in my memory as yesterday, and though nearly sixty at the period I speak of, she retained all the activity and good humor of sixteen. Her strength was but little impaired, and as she was but slightly affected by fatigue or watching, she was in the habit of engaging herself as a nurse-tender in numerous respectable families, who were equally prepossessed in her favor.

The winter was drawing near a close, and we were beginning to be anxious for the return of my father, who was expected home about this time; when old Nurse, as we always called her, came to tell us of an engagement she had got to attend a young gentleman, who was lying dangerously ill in one of the streets of the Old Town; for at that time few of the fine palaces of the New Town had been even thought of, and many a splendid street now covers what was then green fields and waving meadows. She mentioned that a physician, who had always been very kind to her, had recommended her to this duty; but as the patient was in a most critical state, the manner of her attendance was to be very particular. She was to go every evening at eight o'clock, to relieve another who remained during the day, and to be extremely cautious not to speak to the young man, unless it was urgently necessary, nor make any motion which might in the slightest degree disturb the few intervals of rest which he was enabled to enjoy: but she knew neither the name nor the residence of the person she was to wait on. There seemed to be something past the common in all this, and I remember perfectly well my mother desiring her to call soon, and let her know how she was coming on, and any further matter she might be able to learn, but nearly six weeks had elapsed, and we had never once seen or heard of her, when my mother at last resolved on sending to learn whether she was sick, and to say she was longing to see her again.

The servant on his return, informed us that poor Nurse had been dangerously ill, and confined to her bed almost ever since she had been from us; but she was now some little better, and had proposed coming to see us the following day. She came accordingly;

but oh, so altered in so short a time, no one would have believed it! She was almost double, and could not walk without support; her flesh and cheeks were all shrunk away, and her dim lustreless eyes almost lost in their sockets. We were all startled at seeing her: it seemed that those six weeks had produced greater changes in her than years of disease in others; but our surprise at the effect was nothing, when compared to that which her recital of the cause excited; when she informed us of it, and as we had never known her to tell a falsehood, we could not avoid placing implicit confidence in her words.

She told us that in the evening, according to appointment, the physician had conducted her to the residence of her charge, in one of the narrow streets near the abbey. It was one of those extensive old houses, which seem built for eternity rather than time, and in the constructing of which the founder had consulted convenience and comfort more than show or situation. A flight of high stone steps brought them to the door, and a dark staircase of immense width, fenced with balustres a foot broad, and supported by railings of massy dimensions, led to the chamber of the patient. This was a lofty wainscoted room, with a window sunk a yard deep in the wall, and looking out upon what was once a garden at the rear, but now grown so wild that the weeds and rank grass almost reached the level of the wall which enclosed it. At one end stood an old-fashioned square bed, where the young gentleman lay. It was hung with faded Venetian tapestry, and seemed itself as large as a moderate-sized room. At the other end, and opposite to the foot of the bed, was a fire-place, supported by ponderous stone buttresses, but with no grate, and a few smoldering turf were merely piled on the spacious hearth. There was no door, except that by which she had entered, and no other furniture than a few low chairs, and a table covered with medicines and draughts beside the window. The oak which covered the walls and formed the panels of the ceiling, was as black as time could make it, and the whole apartment, which was kept dark at the suggestion of the physician, was so gloomy that the glimmering of the single candle in the shade of the fire-place could not penetrate it, and cast a faint gleam around, not sad, but absolutely sickening.

Whilst the doctor was speaking in a low tone to the invalid, Nurse tried to find out some farther particulars from the other attendant, who was tying on her bonnet, and preparing to muffle herself in her plaid before going away; for, as I said before, it was winter and bitterly cold. She could gain no information from her, however, although she had been in the situation for a considerable time. She could not tell the name of the gentleman; she only knew that he was an Oxford student; but no one save herself and the doctor, had ever crossed the threshold to inquire after him, nor had she ever seen any one in the rest of the house, which she believed to be uninhabited. The doctor and she soon went away, after leaving a few unimportant directions.

Nurse closed the door behind them, and shivering with the cold, frosty gust of air from the spacious lobby, hastened to her duty, wrapped her cloak about her, drew her seat close to the hearth, replenished the fire, and commenced reading a volume of Mr. Alexander Penden's Prophecies, which she had brought in her pocket. There was no sound to disturb her, except now and then a blast of wind which shook the withered trees in the garden below, or the "death-watch," which ticked incessantly in the wainscoat of the room. In this manner an hour or two elapsed, when, concluding, from the motionless posture of the patient, that he must be asleep, she rose, and taking the light in her hand, moved on tiptoe across the polished oaken floor, to take a survey of his features and appearance. She gently opened the curtains, and bringing the light to bear upon him, started to find that he was still awake; she attempted to apologize for her curiosity by an awkward tender of her services but apology and offer were equally useless; he moved neither limb nor muscle; he made not the faintest reply; he lay motionless on his back, his bright blue eyes glaring fixedly upon her, his underlip fallen, and his mouth apart, his cheek a perfect hollow, and his long, white teeth projecting fearfully from his shrunken lips, whilst his bony hand, covered with wiry sinews, was stretched upon the bed-clothes, and looked more like the claws of a bird than the fingers of a human being. She felt rather uneasy whilst looking at him; but when a slight motion of the eyelids, which the light was too strong for, assured her he was still living, which she was

half inclined to doubt, she returned to her seat and her book by the fire.

As she was directed not to disturb him, and as his medicine was only to be administered in the morning, she had but little to do, and the succeeding two hours passed heavily away; she continued, however, to lighten them by the assistance of Mr. Penden, and by now and then crooning and gazing over the silent flickering progress of her turf fire, till about midnight, as near as she could guess, the gentleman began to breathe heavily and appeared very uneasy; as, however, he spoke nothing, she thought perhaps he was asleep, and was rising to go toward him, when she was surprised to see a lady seated on a chair near the head of the bed beside him. Though something startled at this, she was by no means alarmed, and, making a courtesy, was moving on as she had intended, when the lady raised her arm, and turning the palm of her hand, which was covered with a white glove towards her, motioned her silently to keep her seat. She accordingly sat down as before, but she now began to wonder within herself how and when this lady came in: it was true she had not been looking towards the door, and it might have been opened without her perceiving it; but then it was so cold a night, and so late an hour, it was this which made it so remarkable.

She turned quietly round, and took a second view of her visitor. She wore a black veil over her bonnet, and, as her face was turned towards the bed of the invalid, she could not in that gloomy chamber perceive her features, but she saw that the shape and turn of her head and neck were graceful and elegant in the extreme; the rest of her person she could not so well discern, as it was enveloped in a green silk gown, and the fashion at that period was not so favorable to a display of figure as now. It occurred to her that it must be some intimate friend who had called in; but then the woman had told her that no visitors had ever come before; altogether, she could not well understand the matter, but she thought she would observe whether she went off as gently as she had entered; and for that purpose she altered the position of her chair so as to command a view of the door, and fixed herself with her book on her knees, but her eye intently set upon the lady in the



green gown. In this position she remained for a considerable time, but no alteration took place in the room; the stranger sat evidently gazing on the face of the sick gentleman, whilst he heaved and sighed and breathed in agony as if a night-mare was on him. Nurse a second time moved towards him in order to hold him up in bed, or give him some temporary relief; and a second time the mysterious visitant motioned her to remain quiet; and unwillingly, but by a kind of fascination, she complied, and again commenced her watch. But her position was a painful one, and she sat so long and so quietly that at last her eyes closed for a moment, and when she opened them the lady was gone, and the young man was once more composed, and, after taking something to relieve his breathing he fell into a gentle sleep, from which he had not awakened when her colleague arrived in the morning to take her place, and Nurse returned to her own house about day-break.

The following night she was again at her duty; she came rather beyond her time, and found her companion already muffled and waiting impatiently to set out. She lighted her to the stairs, and heard her close the hall door behind her; when, on returning to the room, the wind, as she shut the door, blew out her candle. She relighted it, however, from the dying embers, roused up the fire, and resumed as before, her seat and her volume of prophecies.

The night was stormy, the dry crisp sleet hissed on the window, and the wind sighed in heavy gusts down the spacious chimney; whilst the rattling of the shutters, and the occasional clash of a door in some distant part of the house, came with a dim and hollow echo along the dreary, silent passages. She did not feel so comfortable as the night before; the whistling of the wind through the trees made her flesh creep involuntarily; and sometimes the thundering clap of a distant door made her start and drop her book, with a sudden prayer for the protection of heaven. She was thinking within herself of giving up the engagement, and was half resolved to do so on the morrow; when all at once her ear was struck with the heavy throes and agonized breathing of her charge, and, on raising her head, she saw the same lady in the green gown seated in the same position as on the night before. Well, thought she, this is unusually strange; but it immediately struck her that it must

be some inmate of the house, for what human being could venture out in such a dreary night, and at such an hour?—but then her dress: it was neither such as one could wear in the streets on a wintry night, nor yet such as they would be likely to have on in the house at that hour; it was, in fact, the fashionable summer costume of that time. She rose and made her a courtesy and spoke to her politely, but got no reply save the waving of her hand, by which she had been silenced before. At length the agitation of the invalid was so increased, that she could not reconcile it to her duty to sit still whilst a stranger was attending him. She accordingly drew nearer to the bed, in spite of the repeated beckonings of the lady, who, as she advanced, drew her veil closer across her face, and retired to the table at the window. Nurse approached the bed, but was terrified on beholding the countenance of her patient: the big drops of cold sweat were rolling down his pale brow; his livid lips were quivering with agony; and, as he motioned her aside, his glaring eyes followed the retreating figure in the green gown. She soon saw that it was in vain to attempt assisting him; he impatiently repulsed every proffer of attention, and she again resumed her seat, while the silent visitor returned to her place by his bedside. Rather piqued at being thus baffled in her intention of kindness, but still putting from her the idea of a supernatural being, the old woman again determined to watch with attention the retreat of the lady, and observe whether she resided in the house, or took her departure by the main door. She almost refrained from winking in order to secure a scrutiny of her motions; but it was all in vain; she could not remember to have taken off her glance for a moment, but still the visitant was gone. It seemed as if she had only changed her thoughts for an instant, and not her eyes, but that change was enough; when she again reverted to the object of her anxiety, the mysterious lady had departed. As on the foregoing night, her patient now became composed, and enjoyed an uninterrupted slumber till the light of morning, now reflected from heaps of dazzling snow, brought with it the female who was to relieve guard at the bed of misery. The following morning Nurse went to the house of the physician who had engaged her, with the determination of giving up the task in which

she was employed. She felt uneasy at the thought of retaining it, as she had never been similarly situated before; she always had some companion to speak to, or was at least employed in an inhabited house; but besides she was not by any means comfortable in the visits of the nightly stranger. She was disappointed, however, by not finding him at home, and was directed to return at a certain hour; but as she lay down to rest in the meantime, she did not awake till that hour was long past. Nothing then remained but to return for the night, and give warning of her intention on the morrow; and with a heavy, discontented heart she repaired to the gloomy apartment. The physician was already there when she arrived, and received her notice with regret; but was rather surprised when she informed him of the attentions of the strange lady, and the manner in which she had been prevented from performing her duty; he, however, treated it as a common-place occurrence, and suggested that it was some affectionate relative or friend of the patient, of whose connections he knew nothing. At last he took his leave, and Nurse arranged her chair and seated herself to watch, not merely the departure but the arrival of her fair friend. As she had not, however, appeared on the former occasions till the night was far advanced, she did not expect her sooner, and endeavored to occupy her attention till that time by some other means. But it was all in vain, she could only think of the one mysterious circumstance, fix her dim gaze on the blackened trellis-work of the ceiling, and start at every trifling sound, which was now doubly audible, as all without was hushed by the noiseless snow in which the streets were imbedded. Again, however, her vigilance was eluded, and as, wearied with thought, she raised her head with a long-drawn sigh and a yawn of fatigue, she encountered the green garments of her unsolicited companion. Angry with herself, and at the same time unwilling to accuse herself of remissness, she determined once again that she should not escape unnoticed. There hung a feeling of awe around her whenever she approached this singular being, and when, as before, the lady retired to another quarter of the room as she approached the bed, she had not courage to follow her. Again the same distressing scene of suffering in her unfortunate charge ensued; he gasped

and heaved till the noise of his agony made her heart sicken within her; when she drew near his bed his corpse-like features were convulsed with a feeling which seemed to twist their relaxed nerves into the most fearful expression, while his ghastly eyes were straining from their sunken sockets. She spoke, but he answered not; she touched him, but he was cold with terror, and unconscious of any object save the one mysterious being whom his glance followed with steady, fixed intensity. I have often heard my mother say that Nurse was naturally a woman of very strong feelings, but here she was totally beside herself with anxiety. She thought that the young gentleman was just expiring, and was preparing to leave the room in search of further assistance, when she saw the lady again move toward the bed of the dying man; she bent above him for a moment, whilst his writhings were indescribable; she then moved stately towards the door. Now was the moment! Nurse advanced at the same time, laid her one hand on the latch, whilst with the other she attempted to raise the veil of the stranger, and in the next instant fell lifeless on the floor. As she glanced on the face of the lady, she saw that a lifeless head filled the bonnet; its vacant sockets and ghastly teeth were all that could be seen beneath the folds of the veil. Daylight was breaking the following morning when the other attendant arrived, and found the poor old woman cold and benumbed, stretched upon the floor beside the passage; and when she looked upon the bed of the invalid he lay stiffened and lifeless, as if many hours had elapsed since his spirit had shaken off its mortal coil. One hand was thrown across his eyes, as if to shade them from some object on which he feared to look; and the other grasped the coverlet with convulsive firmness.

The remains of the mysterious student were interred in the old Calton burying ground, and I remember, before the new road was made through it, to have often seen his grave; but I never could learn his name, what connection the spirit had with his story, or how he came to be in that melancholy, deserted situation in Edinburgh. I have mentioned at the commencement of this narration that I will vouch for its truth as far as regards myself, and that is merely that I heard the poor old woman herself tell all the extraordinary circumstances as I have recited them, and a very

few weeks before her death, with a fearful accuracy. Be it as it may, they cost her her life, as she never recovered from the effects of the terror, and pined and wasted away to the hour of her death, which followed in about two months after the fearful occurrence. For my part, I firmly believe all she told us; and though my father, who came home the spring following, used to say it was all a dream or the effects of imagination, I always saw too many concurrent circumstances attending it to permit me to think so.

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### THE AZIOLA.

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“Do you not hear the Aziola cry?  
Methinks she must be nigh.”  
Said Mary, as we sate  
In dusk, ere stars were lit or candles brought;  
And I, who thought  
This Aziola was some tedious woman,  
Ask’d, “Who is Aziola?”—How elate  
I felt to know it was nothing human,  
No mockery of myself or fear, or hate:  
And Mary saw my soul,  
And laugh’d, and said, “Disquiet yourself not;  
’Tis nothing but a little downy owl.”

Sad Aziola! many an eventide  
Thy music I had heard  
By wood and stream, meadow and mountain side,  
And fields and marshes wide  
Such as nor voice, nor lute, nor wind, nor bird  
The soul ever stirred;  
Unlike—and far sweeter than them all,  
Sad Aziola! from that moment I  
Loved thee, and thy sad cry.

SHELLEY.

# EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

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## LETTER IV.

DEAR BROTHER.—In my last, I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. Since then yours of Christmas has been received. It was not my wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellow-men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are, in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the saints in the way of righteousness to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement in Palmyra and vicinity to have been in 17th year of our brother Joseph Smith, Jr.'s, age. This brings the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of

such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are lead away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefitted, our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion. And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme Being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said long since, and his word remains steadfast, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To grant a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor and are heavy laden, and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said by the mouth of the prophet, "Ho every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day as being given, either to another people, or in a figurative form, and consequently require spiritualizing, notwithstanding they are as conspicuously plain, and are meant to be understood according to their literal reading, as those passages which teach us of the creation of the world, and of the decree of its Maker to

bring its inhabitants to judgment. But to proceed with my narrative:

On the evening of the 21st of September, 1823, previous to retiring to rest our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was lost to everything of a temporal nature that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who would communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace," but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often fitted, like the "wild bird of passage," has settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but suppose it must have been eleven or twelve and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of



brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness prevailed the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least diffculted to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where angels appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate particulars as far as given. The stature of this personage was a little above the common size of men in this age: his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled which say—"God has chosen the foolish things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, has God chosen; yea, and the things which are not, to bring to naught things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people the house of Israel, must come to a knowledge of the gospel, and win that Messiah whom their fathers rejected, and

with them the fullness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Where ever the sound shall go it shall cause the ears of men to tingle, and where ever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips while hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promise made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly

informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

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### SPRING.

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O Spring! of hope, and love and youth, and gladness,  
Wind-winged emblem! brightest, best, and fairest!  
Whence comest thou, when, with dark winter's sadness,  
The tears that fade in sunny smiles thou sharest?  
Sister of joy, thou art the child who wearest  
Thy mother's dying smile, tender and sweet;  
Thy mother Autumn, for whose grave thou bearest  
Fresh flowers, and beams like flowers, with gentle feet.  
Disturbing not the leaves which are her winding sheet.  
LEIGH HUNT.

## TERRITORIAL EXPANSION.

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BY PROFESSOR J. M. TANNER, PRESIDENT AGRICULTURAL COLLEGE,  
LOGAN, UTAH. •

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"Westward the course of empire takes its way," was a perfect expression of the great historical truth when the immense territorial expanse of this western country lay before the vision of the statesmen of a generation ago. That expression may now be enlarged, and be made to include an imperial empire whose domains extend beyond the confines of the nation and beyond the sea. National expansion was the dream of more than one of our great statesmen. They saw our flag floating in the breezes of the arctic circle and extending its authority from the Polar seas on the north to the equator on the south. They looked beyond the seas and beheld our civilization making its way to distant lands and establishing its authority among the semi-barbarous.

Among the speculative expansionists of a generation past, there was, perhaps, no one greater than Secretary Seward. Over forty years ago, Mr. Seward, speaking in the Senate of the United States upon the commerce of the Pacific coast, painted this glowing picture:

"Even the discovery of this continent and its islands, and the organization of society and government upon them, grand and important as these events have been, were but conditional, preliminary and auxiliary to the more sublime result, now in the act, the consummation—the reunion of the two civilizations, which, having parted on the plains of Asia four thousand years ago, and having traveled ever afterwards in

opposite directions around the world, now meet again on the coast and the islands of the Pacific ocean. Certainly, no mere human event of equal dignity and importance has ever occurred upon the earth. It will be followed by the equalization of the conditions of society and the restoration of the unity of the human family. We see plainly enough why this event could not have come before, and why it has come now. A certain amount of human freedom, a certain amount of human intelligence, a certain extent of human control over the physical obstacles to such a reunion was necessary. All the conditions have happened and occurred; liberty has developed under the improved forms of government, and science has subjected nature in western Europe and in America. Navigation improved by steam enables man to outstrip the winds, and intelligence conveyed by electricity excels in velocity the light. With these varying circumstances there has come also a sudden abundance of gold, that largely releases labor from its long subjection to realized capital. Sir, this movement is no delusion." \*

The American people have been, next to their English ancestors, the greatest expansionists of any people in the world. From a total area of 827,844 square miles in 1790, they have grown to 3,681,236 square miles in 1898. This territorial expansion has been of the most fortunate character. In the first place, it began by the incorporation of contiguous territory until it extended from the Atlantic to the Pacific. At each step the expansionists were met by the most solemn warnings, by the fear of a surrender of constitutional liberty, and the warnings contained in Washington's farewell address, namely, that we should not complicate our affairs with foreign nations, has been constantly in the minds of those who felt that in this expansion, or national aggrandisement of territory, there were to be found the gravest dangers. As long as we were dealing, however, with contiguous territory, the commercial advantages and the political safety of our country furnished the most decisive argument in favor of a policy in which we have engaged from the very beginning. A large number, however, of influential statesmen have always opposed territorial expansion that would lead us beyond our continental boundaries and carry us over the sea. Many efforts were made to annex Cuba. At one time

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\* *North American Review*, July, page 80.

the President of the United States purchased St. Thomas of Denmark.

But these efforts of territorial expansion by annexation of islands were overcome. In 1867 Alaska was purchased from Russia through the influence of Seward. However, both Polk and Buchanan had favored the purchase of Alaska, so that this idea of Alaskan purchase was not new with Seward. There was a determined and strong opposition to this new policy. Its opponents said that it foreboded no good; that it incorporated into the American commonwealth a foreign people whose habits and customs were so much at variance with our own; that they never could be assimilated to our people by any form of government or education. Besides it was regarded as a commercial burden upon the country. Its resources were then very few. Its fisheries and its furs were the only resources for which we could hope. Yet how suggestive the acquisition of Alaska has been in the disposition which has grown up in the last few years to continue our old habits of territorial expansion! Just about the time we were taking up arms against Spain its great gold fields opened, which gave promise of millions and millions of wealth. The friends of Alaskan annexation were more and more vindicated. They called the attention of their opponents to the fact that Alaska was now to prove a great benefit to the United States. It would not only open its great treasures of gold, but it was rich in iron and other minerals which gave promise of commercial advantages to that territory, and they further held that the day was not far distant when the American people would colonize the territory to such an extent that it would become a fitted applicant for statehood.

The argument of history, therefore, in every instance up to the acquisition of this territory in 1867, has been in favor of territorial expansion from a commercial as well as a political point of view. It is at this point, however, that those who will willingly acknowledge the benefits of America's policy in the past, hesitate and declare that we have reached the end; that we dare not go beyond the limit of safety; that the dangers of further annexation are so grave as to threaten the overthrow of free institutions in our country, without bringing any corresponding good to the nations with which we are likely to interfere.

It is remarkable that only a few years ago when the question of the annexation of the Hawaiian islands was up the popular sentiment throughout the United States defeated the efforts of the President to make those islands a part of this country. Popular sentiment was strong, too strong, to afford any encouragement to the expansionists. Just at the time when they felt that their policy of acquiring this group of tropical islands must be abandoned, war was opened with Spain. This is unquestionably the turning point in the history of the American people. It is entitled to the distinction of one of three great national epochs. Though not comprehended in its fullest extent, it is not too much to say that it stands on a parallel with the establishment of the Constitution and the achievements of the civil war. It means a foreign policy, something the American people know but little about. It means the growth of a militant spirit, something the American people have been jealous of and regarded as inconsistent with the professions of a free republic. It means commercial complications abroad. Yet the spirit is here. There is a general feeling that we cannot surrender what we have acquired. We may not always be able to analyze the logic of events. It is sometimes styled our "manifest destiny," and the argument ceases there. Fortunately for the expansionists, the spirit has taken root in the heroic feeling that has been engendered by the recent war. Benjamin Kidd, an English writer of great ability on social questions, observes that "it is one of the deepest truths of philosophy that the meaning of living things cannot be put into logical formulas." Respecting our own constitutional government he observes:

"The spirit behind the Constitution of the United States is probably one of the most vital and healthy influences in the world; and yet, under the Constitution itself there are already the most illogical results. One of the fundamental principles of government in the United States is the assumption of the right of every citizen to liberty and the pursuit of happiness. The negro is a citizen of the United States, and yet in some states of the Union he is forbidden to marry a citizen of a different color. The Indian is a ward of the United States and not a citizen, and the Chinaman is forbidden to vote. All this is illogical. But it is not therefore wrong; and the fact remains that the spirit behind the American constitution is probably one of the healthiest forces in the world." \*

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\* *Atlantic Monthly*, December, 1898, page 726.

There has always been—and justly so—a strong disposition to measure the commercial progress and territorial expansion by constitutional formulas, and already American statesmen are crossing bridges which in time to come, they feel sure, must be constructed. The question is asked, how shall we govern these distant islands inhabited by mongrel populations, of whom the great majority are in dense ignorance? Can we place them on an equal with ourselves? Can they ultimately attain to statehood? Is that the purpose of their annexation? or, behind this claim of national expansionists, is there a disposition to adopt a colonial policy? Then again, the commercial interests of this country have been aroused. They evidently see that financial policy of distant islands cannot prudently be assimilated to our own. The products of tropical islands are as a rule unlike those of the United States. Louisiana, however, sees a menace in the annexation of Cuba, fearing that this country might suffer from the free imports of sugar from that island. The annexation of Hawaii has already increased these dangers, and that of Cuba would make them grave indeed.

The constitutional aspect of the question of annexation, is the one question that is now most seriously discussed in the newspapers and in the halls of Congress. We are coming back to the old question that has been agitated again and again. Was the constitution made for the original thirteen states, or was it made also for the territories? Do its provisions restrain Congressional efforts in territorial legislation; or has Congress unqualified power to govern its trans-oceanic colonies? Recently in the Senate of the United States when the ratification of the Paris treaty was up, there was an intense academic discussion from this point of view. Men who had favored annexations of the past became skeptical and questioned the wisdom of our present policy. The announcement of a doctrine in the halls of the Senate that Congress was free to legislate for territories as it saw fit, that Congress was not bound by the letter of the constitution, however much from policy of consideration, wisdom and justice it may be supposed to follow its spirit, awakened within the minds of many a feeling of alarm. The theory upon which annexation was to be carried on was in their minds more dangerous than the fact of



annexation itself. This is clearly seen from a statement made by Senator Rawlins in a speech delivered by him in the Senate, February 1st, in which he took a stand against the policy of national expansion. Senator Rawlins said:

"Mr. President, the mere idea of expansion, or extending our borders, does not alarm me so much as some of the startling doctrines advanced in its justification. We are today confronted with the question as to whether we shall change the name of the republic; and if so, what shall the new name be, and what shall it symbolize? Shall it be 'the United States of America and the kingdom of the Philippines,' or shall it be the 'Empire of America and Asia?' Already there are spectral visions of this in the political sky."

While these constitutional questions are involved in the discussions now carried on by the legal fraternity and statesmen of this country, it is safe to say that the commercial question is one of far-reaching consequence to the American people. Constitutional questions will be kept before the country during the discussions of the Senate when treaties are up for consideration, but as soon as that body adjourns the commercial interests will step to the front and the press will take up this universal phase of a question which later on awaits the solution of the American people.

It is remarkable to note at the present time that those who occupy different positions upon this question are not divided by political party considerations. Whether or not at some future time it will become a source of division to the great national parties of this country, awaits to be seen. If it is carried into the arena of politics it is safe to say that in the next political campaign it will obscure all other questions.

Is it wise to annex the Philippines? That is the question frequently put by the conservative element of this country. At present doubt is a large factor in the case, and it is difficult now to say how a popular vote would go in case the question were referred to the ballot. This doubt has, however, been met, and the skeptical are, in a large measure, satisfied. Opponents are measurably conciliated by a recent statement of the President that so far as any policy has been outlined, it has been one merely of temporary occupation, a policy announced also by Senator

Morgan on the floor of the Senate. But what does "temporary occupation" mean? If we may judge by the experience of the past, there have been by the European nations a great many temporary occupations. Indeed, India is an object lesson of temporary occupation. England kept Egypt after the struggle in 1882 temporarily, and the French entered upon a temporary occupation of Tunis. Years ago England excused herself in her Egyptian policy by saying that as soon as certain problems were solved, certain difficulties adjusted, she would withdraw from Egypt. But these necessary conditions upon which England could withdraw multiplied, the obstacles became more difficult, and of late years we hear but little of England's withdrawing from Egypt, and any statement to that effect evokes merely a smile. England is in Egypt to stay. France will remain in Tunis, and if history is to repeat itself the American people will find that it is much easier to get into Cuba and the Philippines than it will be to get out of them.

As to the commercial advantages, it is not easy to measure the possibilities of the future. At present the trade journals of this country in discussing the commercial aspect of this question, are very much divided. The commercial advantages of the past will always remain strong arguments with the expansionists of today. They will say: "You predicted new and unnecessary financial burdens in the territorial aggrandisement of the past. In every instance you have been wrong. We do not question the motives of your alarm, nor the patriotism of your intentions; but if the professions of the past are of any value we may justly question the correctness or the wisdom of your judgment."

The question, however, of national expansion is not such as presents any adequate solution by a simple balance sheet. In it are involved questions of humanity. Experiences abroad may react upon the conditions at home and produce effects beneficial to the interests of our country. There are political questions in the United States today that are more menacing to the institutions of this country than territorial aggrandizement. Political methods confront us with the greatest dangers. The spoils system of this country is degenerating to its civil service, a service which today is more incomplete and vastly more inefficient than that of either

England or Germany. If the question were asked what were the two greatest effects of the war with Spain, political scientists might not inappropriately answer, the election of Roosevelt and the conciliation between the North and the South. The corrupt political influences of the Empire State had to yield in the presence of national patriotism; and then the great question of the negro element in this country, if solved in the interests of humanity, must be by the co-operation of the North and the South, and the political distinctions that have hitherto lain in the way of the obstacles that the race question has afforded, must, in a large measure, give way.

One thing is certain, that if we are to enter upon a colonial policy—and that policy must have something in common with European nations—our civil service must be reformed. The inauguration of this reform abroad must, in a large measure, result in its adoption at home. It would be difficult today to measure from a financial point of view the advantages which England has derived from India. India has been a field of education for diplomats, for statesmen, for consuls, and men whose wisdom and education have done much to broaden the field of English commerce and increase the force of British progress. We are at the forks of the road. The present civil service in this country, so far as it has been unaffected by reform, will lead us in the direction of Spanish mal-administration. A change in the service by the political convulsions of this country would deny us the service of the best and most capable men. The service would be that of carpet-baggers, men inadequately remunerated by the government and forced to pay themselves when the government could not pay them. Besides, these tropical countries have shown more wonderful powers of development and progress than has been usually attributed to them. Wise administration and just government will do much to transform them from the ignorant and barbarous condition in which they now exist into more enlightened and progressive peoples. Russia has done much; Germany is contributing to the welfare of these unfortunate races, as England has done marvels in their development, and along with their intellectual development have come intellectual and commercial advancement. They are contributing to the sum total of the

world's wealth, and whatever may be said of the open-door policy by which all nations are permitted to trade on equal footing in the ports of these tropical oceanic countries, the fact nevertheless remains that the greatest advantages always accrue to the nation in control of the local government. But the progress of European nations has been along certain lines. That progress for the most part has been commercial. The natives have, in some measure, become trained as artisans; but there is a distinct field for missionary work abroad which the United States, above all nations, is prepared to fill. What these countries, these semi-civilized peoples, most need now is development along agricultural lines. In this country we have met almost every condition of climate, and as agriculturists, horticulturists, and tillers of the soil, we are without a parallel among the nations of the earth. America can do more for tropical countries; she can do more in the improvement of methods of cultivation of the soil than any other nation, and if we may judge from the history of the Anglo-Saxon abroad, it is not too much to say that the new foreign policy, whatever dangers it may carry, must react upon the social and political institutions of this country and bring to the United States advantages which it is not now possible to define, any more than it is possible to say what the results in the future will be.

The more thoughtful men who are now watching the commercial interests of this country, are not so much concerned about the Philippines as they are about the future opportunities that will come to this country from China by reason of our occupation of those islands. Of all foreign commerce none today is more promising to this country than that which may come from the probabilities of dissolution in the Chinese empire. When once that comes to be felt by the American people it is doubtful whether any constitutional barriers can be erected that will thwart the determined purposes of the people, for it must always be remembered—and this is a historical truth in our government—that there is rarely a constitutional way of escaping a general political purpose. Annexation is a question; for that reason it has two sides. It is possibly good and it is probably dangerous, and on whichever side of this question we may array ourselves it may be well to remember that

on the other side there are grave questions to be considered. The American people need time to solve the question. That time comes to us in what is now announced as the policy of temporary occupation. Every day that we remain in Cuba will make it more difficult for us to withdraw. So, too, with the Philippines; how shall it be? Shall we hand the islands over to England? Shall we surrender them to the insurgents to be picked up by Germany or Russia? The question would seem to be, not so much whether we are to keep the Philippines, as how we could get rid of them.

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#### A SONG TO SORROW.

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Sleep, Sorrow, sleep; the Earth is all too bright  
Today to heed thy voice, though thou shouldst cry  
From dawn till dusk. With brave persistency,  
Behold, yon breeze-bent beech leaves keep the lights  
They pilfered from the Sun. Joy claims the right  
To sing today, his instrument, the thrush,  
Who sweetly pipes, where hyacinths grow lush  
Below close hazels, fitting out of sight.

So sleep, pale Sorrow, let thy grudging face  
No more upbraid me with forgetfulness;  
Sleep, and content thee, since this little place  
I yield to Spring, amid the mournfulness  
That fills my heart, waking, thou shalt not trace;  
Nor, in thy kingdom, find one shadow less.

E. H.

## POLITICAL SAMOA.

BY WM. O. LEE, SAMOAN MISSIONARY.

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That the natives alone are responsible for the recent factional wars and present disturbed conditions on the Samoan group we are not willing to concede. In our opinion national jealousies and mercenary motives among the foreign population have had something to do with nearly all, if not all, of the uprisings of late years. While it is true that the Samoans are cursed with idleness, and have nothing to do for the greater part of the time but eat the tropical food that grows almost spontaneously, drink *kava*, and quarrel over which *itu* or *aiga*—district or family—is entitled to furnish the king over all Samoa, yet, left to themselves, the natives have a comparatively good form of government. They are a nation of orators, receiving their training in the village *fonos*—councils—in which the chiefs indulge in flights of oratory, bringing to their aid legends, of which they have an inexhaustible supply, and apt comparisons in a way that is surprising to the foreigner, who has been falsely taught to look upon these brown-skinned Polynesians as but little above the cannibals.

In family life they are under patriarchal rule, showing a wonderful amount of respect to their *matai*—that is, head chief of a group of families. Juniors respect their seniors, and children are obedient to their parents. Under normal conditions they are exceedingly polite to each other, and they almost smother the foreigner with effusive words of welcome. If you want to know how it feels to be treated like a king, go to Samoa and partake of the natives' hospitality in some remote part of the islands where the white man's selfishness has not contaminated them.

Their careful observance on all occasions of the rights and privileges of the different grades of chiefs, *alii*, *faipule*, *tulafale*, etc., would make a free and easy American stare with wonder. Each family has its head chief, who decides all family matters; each village has its chief, who presides over the village council, composed of all the minor chiefs and *tulafales*—lawyers or talking men—and this common court determines all matters concerning the village, tries petty offenders, puts a *faasa-taboo* on cocoanuts, *taro*, pigs, chickens, etc., that none shall be eaten or sold in time of scarcity, until they are plentiful again, a custom, by the way, which we are pleased to acknowledge is a valuable lesson in economy.

Each village, or, if too small, each district of small villages, and each large one, chooses its own *faipule*—representative—to sit in the *malo* or government at Mulinu'u or Upolu; and thus the native government is made up, all parts of the islands being represented and freedom of speech everywhere apparent.

We will not weary our readers by an attempt to clear up the misty past of Samoan tradition from which the present claimants to the kingship derive their claims to the throne. However, in order to properly understand present conditions on the islands, a brief explanation of past affairs is necessary.

It is said that the line of native kings represented by the late Malieatoa have descended from the warrior who led the Samoans in their successful efforts in driving those mis-called Friendly Islanders back to their home in the south. For his heroism the first Malieatoa was acknowledged as king. Since that time rival claimants to that honor have sprung up from various political districts on the islands, and thus we have Tui-Manuu, Tamasese and Mataafa in addition to the Malieatoa family, each with its followers, and all claiming for their particular leader the right to rule. Add to these complications the rival commercial interests of Germany, Great Britain and the United States, with their intrigues for place and power, and you will have some idea of the political mess that Samoa is now in.

The Samoans have always been friendly toward the Americans. In the year 1872 the natives requested President Grant to send

them as general advisor Col. A. B. Steinberger, of New York, who had previously visited the islands. His efforts to establish a better government were soon disturbed by national jealousies, and after a year's labor he was forcibly deported in an English warship. In 1879 the land-locked harbor of Pago Pago, the safest and one of the most beautiful in all the Pacific, was ceded to the United States. The Germans in 1888, on the slightest provocation, deposed the native king, Malieatoa Laupepa, and exiled him to the Cameroons, off the coast of Africa, placing Tamasese in his stead. Then came the heroic struggle of Mataafa, a high chief of the Malieatoa family, against the Germans and their native government. It is said that during this civil war the Americans sympathised and secretly aided the Mataafa party. At any rate things were getting pretty warm in Apia harbor, with three German cruisers in sympathy with and sustaining Tamasese and his government, while in the same harbor were also three American warships, whose officers and men were watching with jealous eyes the encroachment of Germany on what should have been neutral territory. Who can tell what might have happened had it not been for the terrific hurricane of March, 1889, which destroyed the American flagship *Trenton*, the *Vandalia*, and beached the *Nipsic*? The German gunboats *Eber*, *Adler* and *Olga* shared the same fate as the above vessels, while the British *Caliope* alone, having stronger engines, escaped almost unhurt by steaming out to sea. After the hurricane, came what is called the Berlin Treaty, resulting in a great moderation in Germany's policy. She brought back Malieatoa and retired Tamasese. The German consul, who, like the present one, had been running things with a high hand, was recalled and punished for his aggressiveness, and Samoa received a better consulate.

The Berlin Treaty provided for a more stable form of government. The natives were to pay a one dollar per capita tax for revenue purposes. A foreign chief justice was to decide the much disputed land titles and give proper deeds to all the land on the islands. The municipality of Apia was to have its town council elected from among the foreign residents, with a German presiding officer appointed, who would also act as the king's advisor.



This much desired but not to be envied position has been a bone of contention among the foreign element. Railings and accusations innumerable have been hurled at the German incumbents from the beginning, one of the first and most radical opponents of the Germans being no less than the much lamented novelist, Robert Louis Stevenson, who took up his abode on Samoa and wrote a series of articles to the London papers against German aggressiveness and misrule on the islands.

The Berlin Treaty was lacking in at least one essential point, viz.: the treaty powers, Germany, England, and the United States, made laws and regulations for the native government, but failed to reserve the right to enforce them. The result was that King Malieatoa found himself reinstated on the Samoan throne—in a native house—backed up morally by the three treaty powers, but when the natives refused to pay the per capita tax, and the majority did refuse, he was powerless to enforce its collection. Then, strange as it may seem, Mataafa, he who had fought so valiantly for the return of Malieatoa, set up a rival kingdom, and many natives joined him. This condition continued for a few years, with threatenings and rumors of war, until at last the two parties fought. Mataafa was defeated, and with a number of his chiefs were banished to Jaliut until the death of Malieatoa, when they were permitted to return to Samoa.

Then began the present trouble with our American Chief Justice, W. L. Chambers, trying to solve that most delicate and difficult problem of who was entitled to be king of Samoa. Mataafa, Tamasese or Maleatoa Tanu, the adopted son of Malieatoa Laupepa. The rights of each claimant were testified to by native high chiefs from all parts of the islands. Attorneys (white men) long residents on the islands argued for and against each claim, and yet the decision had no sooner been rendered than the defeated party, like ancient Israel said: "To your arms Samoans! What have we to do with the son of Malieatoa?"

In this as in all previous troubles on Samoa you will note the United States and British consuls pitted against the German, with the latter stepping beyond his bounds in his over anxiety to promote the welfare of German interests on the islands.

That the Samoans should not be satisfied with the decision of a foreign judge as to whom should be their king must have been a foregone conclusion with all foreigners who have lived among them and are familiar with their peculiar traits of character. For while they are a very simple, affectionate, and above all a most hospitable people, yet Ephraim could not have been more proud and independent than are the Samoans. It is peculiar to note of what importance they consider themselves. This trait was illustrated by one chief, after the close of the war with the Germans over the deportation of Malieatoa, in which some German marines were slain, while ashore, by the natives; he said: "I hardly know whether we could whip America or not, but we can whip Germany." Think of it, a little nation of from 30,000 to 35,000 souls! Yet Samoa is all the world to them, and unless some more humane policy is adopted they will keep on fighting until like their neighbors, the Hawaiians, and their North American cousins, the Indians, they are wasted away.

The history of the latest outbreak among the natives has been pretty thoroughly illustrated in current literature, so we will but briefly summarize it in this article.

Immediately after Chief Justice Chambers decided the kingship question in favor of Malieatoa Tanu, Mataafa and his party began to prepare for war. It is estimated that the former had some 2,000 warriors in and around Apia, while the latter had 5,000. On the approach of hostilities the foreign residents gathered at the London Mission House and those who preferred greater safety went on board H. M. S. *Porpoise*. Then came the clash between the two native parties which occurred inside the town of Apia and some foreigners found themselves between two fires, but none were hurt, but some stray bullets struck their houses and a few picture frames were broken.

The Mataafa party were easily victorious, and after a day and a half of skirmishing, during which some twenty natives were killed, the kingship question had been reversed by force of arms; and, to make the best of a bad case, the three consuls acknowledged Mataafa's party a temporary provisional government, until such time as they could hear from their home governments.

Then came the *coup de main* of the Germans. The Chief Justice had gone on board the *Porpoise* for safety. Dr. Raffel, president of the council, had been appointed executive officer of the provisional government, and one of his first acts was to declare the supreme court of Samoa closed. He took the stand that as the government (Malieatoa's) which the court had established was overthrown by violence, so was the court. The German consul took the same view, while the English and American consuls denounced the act as an outrage and the matter ended by Captain Sturdee of H. M. S. *Porpoise*—after due notice that the supreme court would be opened, by force if necessary—landing a company of English blue jackets and escorting Chief Justice Chambers, the British and United States Consuls to the court house, where they were met by Dr. Raffel and Mr. Rose, the late German consul. A wordy war between the foreigners followed, the court house doors were opened with a sledge hammer, and the American chief justice once more took his seat and opened court against the protest of the German consul and the frantic cry of Dr. Raffel, that "I am the supreme court." What a blessing there were no German or American men-of-war in Apia harbor during this disturbance! We can now settle the matter with statesmen who, although somewhat fiery at times, yet are not nearly so apt to explode and scatter death and destruction on all sides, as war ships are.

The assistance of foreigners thus far does not seem to have done the Samoans very much good. Most of them have an ax to grind, and the poor natives turn the grindstone first for one and then for the other, gradually but surely wasting their strength.

The latest philanthropic (?) scheme of the powers as voiced by the *London Times* and other leading papers, is to take the poor Samoan and cut him in three pieces: Let Germany have Upolu, because of her large plantations on that island; give the largest island, Savaii, to England, and let the United States have Tutuila, where we already have Pago Pago harbor. If this comes to a test which of the three mothers will say: Do not cut the child in three, I will relinquish my claim, let the child live?

The result of such a division of the spoils would mean that the natives on Savaii would fare the same as other natives do in

England's possessions in India and elsewhere. Upolu would soon be covered with plantations and—"black boys" from the Gilbert and other groups, while the native Samoans would either be killed off or speedily emigrate to the more humane government of England on Savaii, or the still more free Republican government of the United States on Tutuila. As an experiment station to test the effects of an absolute and a limited monarchy alongside of a republican form of government among the same race of people this scheme might be considered a success, but surely the United States is too great too brave and we hope too honest to become a party to any such a steal.

We know that there is no love lost between the Germans and the Samoans. All the German plantations are worked by contract labor from other islands. Samoans cannot be induced to work on them. The Germans will never forgive or forget the blood of their sailors which was shed by Samoans at Vailele. Woe unto the Samoans if Germany ever gets unhampered control over them!

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#### A SOUVENIR.

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I found them in a book last night,  
These withered violets,  
A token of that early love  
That no man e'er forgets.  
Pressed carefully between the leaves,  
They keep their color still;  
I cannot look at them today  
Without an old-time thrill.  
  
Ah, me! what tricks does memory play!  
The passing years have fled,  
And hopes that lived in vigor once,  
Alas! have long been dead.  
And this is all that I can say  
When all is said and done:  
Those flowers remind me of some girl—  
I wish I knew which one.

SOMERVILLE JOURNAL.

## GOSPEL STUDIES.

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### THE REALITY AND SIGNIFICANCE OF HEAVEN AND HELL

BY PROF. N. L. NELSON, OF THE BRIGHAM YOUNG  
ACADEMY, PROVO.

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#### I.

By an inadvertance I was announced on the cover of the last ERA to write on the "Difference Between Heaven and Hell." I trust that this theme will incidentally receive some degree of elucidation in this series of papers. My theme, however is, as set forth above, the "Reality and Significance of Heaven and Hell." The title is, unfortunately, a somewhat pretentious one, and the reader may well be warned not to expect too much. But some new principles relating thereto have, in the light of modern revelation, become clear, and it is to these that I invite attention.

In order the better to understand what may follow, it will not be amiss to glance briefly at the part these two ideas, Heaven and Hell, have played in the history of mankind. No ideas are more characteristic of the entire race and of all ages. There has been found, so it is claimed, a savage tribe in Africa which has not even a vague idea of a future state, either good or bad. The fact has been disputed, but whether founded or unfounded, the extent to which the alleged exception is paraded by skeptics, is strong negative testimony of the universality of conceptions corresponding to our notions of Heaven and Hell. Among the lowest grades

of humanity these states are objects of superstition; among the highest they are held either as creations of the imagination, having no objective reality, or as objects of a faith more or less rational.

But though it may be said that all men have held and do hold the ideas of Heaven and Hell, there has been no consistency as to the meaning of the terms; other perhaps than the general idea of "good" attached to the one, and "bad" attached to the other. As to the working out of these ideas, broad and general likenesses may be recognized in areas covered by each of the respective races of mankind, more specific likenesses among each of the respective peoples of a race, and likenesses of a still greater detail in each of the respective religious sects of a people. But if to the general idea "good" or "bad," in which all agree, there be added the points of agreement contributed by race, people, and sect respectively, and each individual be required to complete the details of these future states as he conceives them, the differences, man for man the world over, would perhaps vastly exceed the resemblances; giving color to the theosophic conception that each man's heaven and hell—covering the 1500 years or so supposed to exist between each successive death and reincarnation—is in fact only a dream, but a dream real as life, in which the environments, characters, and events of the one are woven out of his higher nature by the shuttle of hope, and of the other, out of his baser propensities through the desperate activity of fear.

Space would not suffice to consider the curious conceptions of the after life which have held the belief of mankind in remote ages; such, for instance, as the Valhalla of Scandinavian myth, the Hades of Greek legend, and the shadowy domain of Isis and Osiris. Of modern conceptions, perhaps more people, numerically speaking, find solace in the Paradise of Mohammed, and the Nirvana of Buddha, than in all other conceptions combined. And yet these heavens, though held by men and women living side by side, are diametrically opposed in character; the one being the apotheosis of the carnal and sensuous in man—gardens of delight for his appetites and houris of unspeakable beauty for his passions—and the other the utter refinement of the spiritual till, like a cloud

melting into heaven's blue, individuality is lost and man is merged into God (i. e., the universe).

Of conceptions formed from texts in the Bible, one might hope for some degree of traditional order and consistency; but there is in fact less unanimity in frame-work, less coherency in detail, and wilder play of phantasy among the so-called Christian sects of the day than among the savages of the western forests or the ultra-mystics of the orient. In the first place, they begin with an impossible god—the god of Buddha—whom, by an unimaginable contradiction, they seat in a great white throne located—where? Around him circle, with white wings and golden harps, all who have died in Christ Jesus; singing and thumming throughout eternity.

Does not the whole picture remind you of a cloud of gnats in the evening sun? What kind of being must he be who can find joy in the vile singing and harping that the majority of these earth-angels are capable of (judging by their proficiency when they leave this earth)? And what of the celestial gnats themselves? Must they sing forever? Are they never to eat, or drink, or converse, or study—in short, develop other attributes than that of music? If so, where, how, under what government, in pursuit of what objects? Will the cloud of gnats never settle on—alas—what? Ten thousand Christian ministers send daily ten thousand recruits for the “heavenly choir” without stopping to consider one of these or a hundred similar questions concerning the hereafter. How the angels must smile—or weep—at this utter abandonment of common sense by mortals here below!

The fundamental error of such teaching lies in the assumption that the hereafter is totally unlike the present; that by no possibility can conditions in Heaven (or Hell) resemble earth conditions. “Inconceivable—yes; but think what the opposite idea must involve; think of working in Heaven—plowing, sowing, reaping, grinding, chewing, digesting!—think of the utter grossness which such a conception involves! No, Heaven is etherial, and we shall be etherialized” (whatever that may mean), “and forget that there was an earth.” With which delightful vagary the pious blower of

celestial soap-bubbles, rolling his eyes skyward, consigns the dying soul to the "arms of Jesus in the regions of eternal bliss."

As a corollary of such teaching, this world comes to be considered a pestilent island between Heaven and Hell; a lazaretto in which a loathsome disease called sin is raging; a bleak moor for the sorting of the sheep and the goats; a floating hulk in a sargasso sea, from which, as the voyagers drop with black parched lips, the souls of a few ascend to bliss, the rest are dragged down to the sulphurous regions of Hell. In short, whatever praise this earth gets from them in other fields of thought, as a working idea in religion it is not only a Bad Land but a No-Man's-Land, belonging neither to God nor Devil; an order of things much too good for Hell and infinitely too bad for Heaven—a place for souls to linger in while on probation. Out of such conceptions as to man's estate here grow the hallucinations as to his estate hereafter. Is it any wonder that, rejecting the lamp of experience, such dreamers are given over to will-o-the-wisps and other bog lights in the dark swamps of a man-made theology!

Latter-day Saints escape this fundamental error. To us the earth is a glorious specimen of God's handiwork. We need not wait for the hereafter to know what Heaven will be like: its prototype is here—here for our eyes to see, our ears to hear, our hearts to drink of and be filled; here in the midst of earth-life, ablaze each morning with the glory of the Infinite, lulled to rest each night by the melody of the spheres. What folly to trample underfoot all this significant majesty and grandeur in a blind search for the key to heaven.

Nor is this conception a mere poetic ornament to hang on the walls of our spiritual emotions; on the contrary it constitutes the solid intellectual masonry on which the whole house of our faith is built. According to Mormon theology man is now in his second estate. His first was pre-existence. How are these two states related? As cause and effect; or, if it will be better understood, as a primary school is related to an intermediate. Death admits us into our third estate, which may be compared to the high school, and the resurrection into God's university—the universe-itself.

Is not this a thoroughly scientific doctrine? Does not every



science proclaim the fact that there are no gaps in creation? Nature is a continuous fabric, whose meshes are a series of closely interwoven causes and effects. Latter-day Saints may well believe that the days in Genesis are ages. How long? As long as they need to be. Heaven was potential in this earth even at the time the corner stone was laid, "when the morning stars sang together and all the sons of God shouted for joy." Since that illustrious morn of creation, the process of cause and effect—which anyone with eyes can see as well now as angels saw then—has gone on by means of infinitesimal links, and will go on until that which was potential, that which was in the womb of creation from the beginning, shall come forth; and when Heaven shall thus stand revealed, it will not differ from the preceding earth-epoch as day from night, but only as daylight from dawn.

As in the material so in the spiritual world: there are no artificial lifts toward Heaven, no jump-offs toward Hell. Our lives are likewise a series of infinitesimal causes and effects, leading sometimes upward sometimes downward. Would you know what principles were the warp and woof out of which our pre-existent lives were woven? Examine the principles at work today. Some may have ceased there, others begun here, but in the main they are the same principles, and will remain the same until we "become perfect as our Father in Heaven is perfect."

How blind, blind, blind, are they who set up for teachers of humanity! Can they not see that we are today in the midst of Heaven's processes—as much as we shall ever be? That Heaven is potential, right here in our earth-lives? That as this potentiality grows bright within us, we are in fact approaching eternal day, that state wherein our very garments shall shine with the light of Heaven; and as it grows dim we retrograde toward Hell—change from transparency through gradual stages of translucency to black opacity? That in fact neither Heaven nor Hell is possible to man on any other principles than those involved in our everyday actions? But no; in the daily operation of God's laws they see nothing significant of eternity. Deaf and blind to the teachings of the present, they fill men's minds with bauble creations as to the future; mere gilded fables that burst when the first breath of common sense is breathed upon them.

## GIFTS OF THE GOSPEL.

BY ELDER M. F. COWLEY, OF THE COUNCIL OF THE TWELVE APOSTLES.

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They shall speak with new tongues. \* \* \* They shall lay hands on the sick and they shall recover.—(*Mark xvi: 17, 18.*)

And I beseech you, brethren, suffer the word of exhortation: for I have written a letter to you in few words.—(*Heb. xiii: 22.*)

Not long since the writer attended a religious meeting at a private residence in East Bountiful. The gathering was attended by a considerable number of neighbors, old and young, including both sexes. Three of the patriarchs of the Davis Stake were present and presided over the services. This meeting was but one of a great many of similar character held by the patriarchs of the Davis Stake. This particular occasion was not only as a testimony and fellowship meeting, but for the dedication of the home in which it was held. The usual opening exercises of singing and prayer being over, a few remarks were made by the presiding Patriarch of the meeting, followed by a brief talk and the dedicatory prayer by one of the Elders present. The spirit of the Lord was poured out upon the little assembly in a marked degree.

While one of the Patriarchs was speaking the gift of tongues came upon him and he sang in, to us, an unknown tongue. The language was sweet to one's ears, the tune was melodious and the influence which accompanied the manifestation was heavenly. When the speaker concluded, another of the Patriarchs arose and gave the interpretation. In substance the song dwelt upon the redemption of Zion, the blessings that would come to the faithful, and their posterity to the latest generation. Like the sweet

psalms of David it was truly a song of praise, containing prophecies of the future. Following this manifestation still another bearing the sacred offices of the Patriarchal Priesthood arose, and while talking in a calm manner expressing his faith in the Lord, and his gratitude in being numbered with the Saints, the gift of tongues came to him and he spoke for some length of time in another tongue and with great influence and power, not loud and boisterous, yet with that power which is not easily described, but which carries conviction to the human heart. While this brother was speaking I felt impressed that the tongue by which he spoke was Lamanitish. One of the brethren gave the interpretation, which referred to the preaching of the Gospel, the redemption of Zion, and particularly the preaching of the Gospel to the Lamanites.\* The tongue also named one of the brethren present who should declare the Gospel to the Lamanites. Afterwards I asked the brother who rendered the interpretation if the tongue was not Lamanitish. He said it was and that a short time previous the same Elder had spoken in an Indian tongue in a most remarkable manner, so much so that the people present readily recognized the voice, gestures and intonation characteristic of the Indian race.

On this occasion one of the sisters also spoke in tongues, which was interpreted by a brother. The substance of what she said was an exhortation to the sisters to praise the Lord, and be devoted to his cause. Before the meeting concluded several who were afflicted in body came forward and received the ordinance for the healing of the sick and were benefitted thereby. Those who listened to the manifestations on this occasion, I believe without exception, felt convinced that the same were prompted by the gift and power of God, and greatly rejoiced in the testimony of having the favor and the approval of the Almighty in their efforts to serve him and keep his commandments.

I have recited the incidents of this little gathering as a testimony to our young men, that the gifts of the Spirit are enjoyed by the Saints, not merely in isolated cases, but wherever the Saints are united; live in harmony with the spirit and precepts of the

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\*The American Indians.

Gospel. For the occasion referred to is only one out of many which could be cited. A circumstance of recent date is related to have occurred in a ward, where the gift of tongues and the interpretation was given, in the presence of two young men who were skeptical. In consequence of which they had been indifferent to the requirements of the Gospel. These young men were well educated, and were much astonished that the interpretation, being given by an Elder without education, was perfectly grammatical in every sentence. They went so far as to say that the most expert grammarian could not pick a flaw in any sentence uttered by the speaker from beginning to end, although the speaker was not capable of himself to use the language given in the interpretation, nor to construct the speech in the form in which it was presented. We do not offer this as an argument that language to be prompted by inspiration must always and in all respects be grammatical, any more than a man to have emanated from Deity must, physically, be free from every defect and deformity. But this circumstance coupled with the heavenly influence which accompanied the gift, made an impression upon these young men of a very deep character. They were convinced that the gift had come indeed from the Almighty.

It may be said truly that wherever pure faith, unity, and zealous devotion exist, there is no dearth of the gifts of the Gospel. They are of frequent occurrence in the mission fields abroad. One instance came to my personal attention in East Kentucky last winter. While Elder Francis M. Lyman and myself were attending conference in Vanceburg, a young man by the name of Brannan came to be administered to for the restoration of his health. He had been sorely afflicted for many years with convulsions. The cords of his neck would draw up, and twist his head in various directions. Whenever he attempted to speak there would be such contortions of the face and mouth that it was difficult for him to express clearly the shortest sentence. In this terrible condition of suffering and humiliation, he besought us to pray for him and apply in his behalf the sacred ordinance for the healing of the sick. Elders Francis M. Lyman, Newton Woodruff, myself and Geo. A. Lyman officiated in the name of the Lord, and almost immediately a striking change took place. The contortions were immediately

diminished, and the next morning entirely gone. When he returned home, some miles from Vanceburg, he was a restored man. His case excited much comment among his acquaintances, and was looked upon as a remarkable miracle. More so from the fact that medical skill had utterly failed to remove the affliction.

This circumstance was only one of many reported by Elders in almost every field of labor in the Southern States. None the less true of the other missions in the United States, Great Britain and throughout the world. These manifestations are outward evidences to those who see and hear them, but who are not personal recipients of the same. To those who receive them, they are more than the hearing of the ear and the seeing of the eye. They are to the souls of men and women who exercise these gifts, what a shock of electricity is to the physical man, who holds in his hands the poles of the battery while the operator turns on the current. They feel and know, beyond the shadow of a doubt, that some power is there over which they have no absolute control and which is not a part of their own being. Others may look on and see some outward demonstration, which carries conviction of a limited character, but no one can tell of the current, either with tongue or pen, so that another will feel and understand the operation of electricity applied to the human body.

The same is true respecting the testimony of the Holy Spirit. Men may say they enjoy it and have exercised the gifts thereof, but they never fully know until they apply to their own lives the commandments of the Lord—do his will, and the promise is that then they “shall know of the doctrine.” (St. John vii: 17.) This proposition of the Savior is plain, and no sane person could ask a fairer one: It places the opportunity of knowing, not merely believing, the truth of the Gospel, on a platform as tenable and tangible as any problem in mathematics. But we must apply the rules. If we say to a young man that he may ascertain the length of either side of a right angle-triangle by having the length of the other two sides given, that young man would expect to take our word on that proposition, apply the rules and prove it for himself. Why should he not be equally sensible and consistent respecting the Gospel of our Lord and Savior? Many of our young men say they don’t know of its truth. Some even enter upon the duties of a missionary

abroad with no witness of the truth. Why should we expect a testimony when we are intellectually and spiritually idle? Have we placed ourselves in a position to receive the witness? The Book of Mormon states that "ye receive no witness until after the trial of your faith." Many of our young men are not intensely prayerful. They are not punctual in the performance of religious duties. They are not supporters of their own institution, the Young Men's Mutual Improvement Association. They are careless in their habits. They have not studied the Bible, the Book of Mormon, the Doctrine and Covenants, nor given a listening ear and a willing heart to the testimony and counsel of their parents and the Elders of Israel. Why should we expect evidence, testimony, conviction, and conversion, if we thus conduct ourselves, and maintain an attitude toward the Gospel which is inconsistent and unbecoming in almost every respect? Young men of Israel, the Gospel is true. Jesus Christ is the Redeemer of the world. Joseph Smith was and is a Prophet of the living God. The same is true of Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow. I bear to you my testimony as a servant of God, to these facts. And say to you, if you will repent of spiritual idleness, attend to your prayers, perform the duties the Gospel enjoins and study earnestly the principles of the Gospel with a prayerful heart, the evidence and witness of the truth will be as tangible and convincing to your souls as the current of electricity is patent to the human body.

## ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

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PROMPTINGS OF THE "STILL SMALL VOICE."

BY FRED W. CROCKETT.

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Evansville is a considerable city, situated in the southwestern part of the State of Indiana. It stretches along the banks of the muddy Ohio for a distance, probably, of two miles. Near the southern end of this "stretch," on the immediate bank of the river, stands a quaint, odd-looking homestead that at one time, not many months ago in fact, was frequently visited by two Mormon Elders, the writer being one of the party. Within the walls of this time-worn structure lived a widow and her two sons, by the name of Williams. Sister Williams had heard the Gospel, believed it and obeyed it; but, like a good many others, she was surrounded by an element whose chief delight it was to ridicule and otherwise molest and abuse the true disciples of Christ. Especially was this the case whenever the Elders came to spend the evening at her home, although it was an occasion for singing praises to God and thanking Him for His goodness.

Many threats had been made by the neighbors to the effect that the "preachers" would be shot, thrown into the river, and a dozen other modes of severing the vital cord had found expression from their lips. To these threats, however, the Elders paid but little if any attention, knowing that the Lord would shield them

while in the course of duty, and ascribed the threats more to a "bluffing" spirit than to any real determination to carry them into effect.

It was the 22nd day of July, 1898. The sun had gone down, when two Elders, Brother L—— and myself, walked along the line of the enemy, or better, perhaps, our misinformed friends, and approached the house of our sister. Many people were sitting on their porches enjoying the freshness of the evening air, and either frowned or smiled sarcastically as we passed along. Upon reaching the gate we paused for a moment and looked around. A few steps to the west flowed the broad river, while across the road to the south was a deserted mill, around which were large piles of weather-worn lumber, all uniting, as we thought, to make at least a half-desolate scene.

We found our sister and family well and rejoicing in the faith of which she had so lately been the recipient. Several hymns were sung and different Gospel subjects were freely discussed during the evening. We all felt happy, and in this mood we knelt and offered thanks to God for His manifold blessings. With no thought but of security and happiness we said "Good night." But no sooner had the door closed than the Spirit whispered in my ear, "Something is wrong. Turn the corner and go north along the bank of the river instead of east, the way you came." I at once revealed this to my companion, who was a little in advance of me. He, mistaking the meaning of my words, turned and started east, the way we came. With a feeling of reluctance I quickened my step and was soon at his side; and, in direct opposition to the promptings of the Spirit, proceeded with him in an easterly course. It must be remembered all this happened in just a few moments. As I said, we continued going east; but the Spirit, still desiring to shield us again, whispered to me: "Go slowly; be very careful." In obedience to this divine admonition, for such it was, our steps were taken slowly and cautiously. "Brother L——, be careful; here is a wire stretched across the walk" (my foot had struck against it with no more force than if I had known it was there). "We must walk around this." Well, we did; but no sooner had we done so than out rushed our enemies from behind the large pile of lumber. To say the eggs and other missiles flew copiously and with



great force is putting the matter in rather mild terms. It was but a few steps to an electric light, at which place, of course, we would be out of danger. In reaching the light my companion was hit but once and I escaped untouched.

It is plainly to be seen that the plot of the enemy was to prostrate us with the wire and then pounce upon us and satisfy their wicked desires. But the Lord knows all, and protects His servants, even as He protected us. Had we obeyed the first admonition, namely, to turn the corner and go north along the bank of the river, the design of our enemies would have been thwarted entirely.

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### A BOY'S FAITH.

BY W. W. CLUFF, PRESIDENT OF SUMMIT STAKE OF ZION.

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My parents were living in Nauvoo, State of Illinois, when the incident I will here relate occurred. There were ten children in the family, only one being a girl. I was at the time ten years old. We were very poor, owning only one cow, on the milk of which we depended largely for food. In the spring of 1842 the cow strayed off. My father and three older brothers spent weeks during the summer in vain looking for her, and about concluded that she must be dead, and almost gave up in despair. I had repeatedly asked father to let me go and hunt for her, when he would reply, "What can you do when myself and the older boys have traveled the country over for miles around in a vain search?" But young as I was, my faith was that I could find the lost cow. One evening in August father came home very weary and discouraged after traveling all day for her. I said, "Father, if you will let me take Charley" (an old horse), "I will go and find the cow." He said somewhat angrily, "Well, go my boy and learn that you are not so smart as you think yourself to be." Early next morning I started off, taking the La Harpe Road, which passed near the "Big Mound," three or four miles east of the city, and in a prairie country. Here I

had often herded cows with other boys from Nauvoo. Riding direct to the base of the big mound, I dismounted, and holding the horse by the bridle, knelt down and fervently prayed the Lord to direct me which way to go to find the cow. Then climbing up on the horse, I started due south; and notwithstanding there were numerous bunches of cattle in every direction, as far as the eye could reach, I did not turn to the right or to the left to examine any of them, although some were within a short distance of the direct course I seemed impelled to take. After traveling a number of miles in the open prairie, and passing hundreds of cattle, I came to a fence, the end of which I could not see either to the east or west, and how far it might be across the field, or what was on the other side, I did not know; but the Spirit which had thus far impelled me I could not resist, so I dismounted and let down the stake and rider or worm fence, led my horse in, put up the fence, mounted and rode three miles due south across the field. When I came to the fence on the south side I again dismounted and let the fence down as before. Leading the horse through and putting the fence up, I found myself again in the open prairie, with numerous bunches of stock in every direction. Mounting the horse, I continued on my due south course, paying no attention to the stock on either side of me. When I had gone about a quarter of a mile from where I passed out of the field, I rode right on to the cow, feeding alone some distance from any other animals. It was now late in the afternoon, and I was in a strange part of the country; but feeling elated and full of joy and thankful to my Father in Heaven, that he had heard and answered my prayers, I started to drive the cow in the direction of the city. In about two or three miles travel I came to the farm of old man Lot, on the Carthage road just east of Nauvoo, where I had once been to a general muster of the Nauvoo Legion, and then knew I was on the right way home, where I arrived late in the evening. My parents had been worried very much about me, but seeing the long-lost cow and my safe return all anxiety and fear turned into thanksgiving, and we were a happy family.

# A SAMPLE OF MISSIONARY WORK IN THE SOUTH.

BY ELDER SIDNEY S. REYNOLDS.

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[The following interesting article is from a letter to the Editors of the ERA from Elder Reynolds, and we give it the above title because the details given of missionary procedure and results are so like those experienced by scores of other Elders of the Church.—*Editors.*]

It frequently happens that a missionary will work in his field of labor for some time before he receives any reward for his labors; and often he is almost discouraged in seeing no fruit at all from the seed he has sown. But the Elder who is humble and persistent in his efforts is shown some manifestation of the goodness and power of God, that his labors are not in vain. At the conference held in Plymoth, Mississippi, Elder James E. Brown, of Riter, Utah, and I were assigned to labor in Colbert County, Alabama. We entered the county, fasting and praying, beginning our house to house canvass. We started in a neighborhood where the Elders formerly had been, but owing to the intense bitterness of the people against the Elders at that time there had been no preaching done. But we had come with the intention, with the Lord's help, to search out the honest in heart of that place, and did not intend to be easily discouraged; for it invariably happens that where there is any honest in heart to be gathered out, that Satan in his wrath will stir up the people against the servants of the Lord. We tried to obtain the church house in the neighborhood to preach in, but no; "Mormonism could not be preached from that pulpit." We went to the home of a gentleman who had

befriended the Elders before. Here we were kindly received. We got permission from him to hold services in his house. We called at each house, giving out our appointment to hold meeting next night. At the appointed time we had a fairly good congregation, most of whom had come because curiosity had brought them there; but they were surprised when they heard nothing but the pure Gospel of Christ. We continued our meetings, and the number attending continued to increase each night. Satan was not quiet either, for we had been threatened by mobs several times and warned to leave. But why be afraid when we knew God was with us? We knew we were doing some good because many had now become interested and were investigating.

One lady, of whom I wish to speak, had always before been a bitter enemy to the Gospel as taught by the Latter-day Saints. She had made it her business to destroy all Mormon literature with which she came in contact. She would go from place to place telling false things she had heard and read. And when the Elders came to the place where she was stopping, she would leave at once. But when Elder Brown and I came in the neighborhood she said she believed she could talk to us. We explained to her the Gospel and testified that the stories she had heard were not true. We soon made a firm friend of her. She read the Voice of Warning and the Book of Mormon, and soon after applied for baptism. And like Paul of old, she worked as hard now for the truth as aforetime she did against it.

Another old lady living in the same neighborhood who had attended our meetings became quite interested in the preaching, and at the close of our services one night, she came up, shook hands and said she would like a copy of the Voice of Warning, but was not able to purchase it. We gave her one, and "Aunt Kate," as she is commonly called, did much good with her "little red book," as she could go where we could not.

At this time Elder Brown was called to Georgia to help reopen up that conference, and I was joined by Elder T. H. Humphreys who had just come out from Zion. Together we continued our labor of love. We thought best to leave this place for a little season. On leaving we gave the people some books to read while we were gone. In a month or so we returned again, and "Aunt

Kate" was the first to meet to us. She said: "You have come in answer to my prayers. I had read all the books you left except Brother Roberts' New Witness for God, and I was just reading that when I prayed to God to tell me if the Gospel was true as taught by the Latter-day Saints. And as I prayed the page of my book became dark, then a beautiful light covered it, and I saw you two Elders coming."

"Aunt Kate" was soon baptized and is happy that God sent his servants to her with the true plan of salvation. We had the pleasure of baptizing seven honest-hearted people in this neighborhood.

In another neighborhood, some ten miles from this, we had some similar experiences. One old lady, past the eighties—who was very much opposed to her daughter being baptized, fearing the talk of her neighbors—had watched the movements of the Elders, and being struck by their humility and love for one another, came to the conclusion that God must be with them, or they would not undergo what they did. She began to ask questions. We answered them and gave her our books to read, and she was soon ready for baptism and although she came into the Kingdom of God at the "eleventh hour," of her life, she knows the Gospel is true, because she has done the will of the Father.

## LEGENDARY ANECDOTES OF ST. JOHN.

BY NEPHI L. MORRIS.

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Quite a number of legends are told of the "Beloved Apostle" by the early writers of the Christian Church. Some of them are extremely interesting, while others seem to be of very little merit or value. They seem to cluster around his later years rather than any other period of his life, and though none of them can be accepted as absolutely trustworthy in historic detail, yet they seem to possess some value, if for nothing more than the spirit they breathe. Moreover, they seem to throw side-lights upon the interesting character which has hitherto been viewed by many of us along the undeviating perspective of New Testament history alone.

This one is told us by Clement of Alexandria, and it seems not unworthy of the great apostle. It exhibits in a fine manner the largeness of St. John's love, and, above all, the conquering power of that more than human quality. We will relate it for the most part in the language of St. Clement himself:—

But that you may be still more confident, when you have thus truly repented, that there remaineth for thee a trustworthy hope of salvation, hear a legend—nay, not a legend, but a true narrative—about John the Apostle, handed down and preserved in memory. When, on the death of the tyrant, he passed over to Ephesus from the island of Patmos, he used to make missionary journeys also to the neighboring Gentile cities, in some places to appoint bishops, and in some to set in order whole churches, and in some to appoint one of those indicated by the Spirit. On his arrival there at one of the cities at no great distance, of which

some even mention the name, he saw a youth of stalwart frame and winning countenance and impetuous spirit, and said to the bishop, "I entrust to thee this youth, with all earnestness, calling Christ and the Church to witness." The bishop accepted the trust and made all the requisite promises, and the apostle renewed his injunctions and adjurations. He then returned to Ephesus, and the elder, taking home with him the youth who had been trusted to his care, maintained, cherished, and finally baptized him. After this he abandoned further care and protection of him, considering that he had affixed to him the seal of the Lord as a perfect amulet against evil. Thus prematurely neglected, the youth was corrupted by certain idle companions of his own age, who were familiar with evil, and who first led him astray by many costly banquets, and then took him out by night with them to share in their felonious proceedings, finally demanding his co-operation in some worse crime. First familiar with guilt, and then from force of his character, starting aside from the straight path like some mighty steed that seizes the bit in his teeth, he rushed headlong towards ruin, and utterly abandoning the Divine salvation, gathered his worst comrades around him, and became a most violent, blood-stained and reckless bandit chief. Not long afterwards John was recalled to the city, and after putting other things in order said: "Come now, O bishop, restore to me the deposit which I and the Savior entrusted to thee, with the witness of the Church over which thou dost preside." At first the bishop in his alarm mistook the meaning of the metaphor, but the apostle said, "I demand back the young man and the soul of the brother." Then groaning from the depths of his heart and shedding tears, "He is dead," said the bishop. "How, and by what death?" "He is dead to God! For he has turned out wicked and desperate, and, to sum up all, a brigand; and now instead of the Church he has seized the mountain, with fellows like himself." Then the apostle, rending his robe and beating his head, with wailing said, "A fine guardian of our brother's soul did I have! Give me a horse and a guide." Instantly, as he was, he rode away from the Church, and arriving at the brigand's outposts, was captured without flight or resistance, but crying, "For this I have come. Lead me to your chief." The chief awaited him in his armor, but when he recognized John

as he approached, he was struck with shame and turned to fly. But John pursued him as fast as he could, forgetful of his age, crying out, "Why, my son, do'st thou fly from thine own father, unarmed, aged as he is? Pity me, my son, fear not; thou hast still a hope of life. I will give an account to Christ for thee should need be. I will willingly abide thy death; the Lord endured the death on our behalf. For thy sake I will give in ransom my own soul. Stay! believe! Christ sent me." But he on hearing these words first stood with downcast gaze, then flung away his arms, then trembling, began to weep bitterly, and embraced the old man when he came up to him, pleading with his groans, and baptizing himself afresh with his tears, only concealing his right hand. But the apostle pledging himself to win remission for him from the Savior by his supplications, kneeling before him, covering with kisses even his right hand as having been cleansed by repentance, led him back to the Church, and praying for him with abundant prayers, and wrestling with him in earnest fastings, and disenchanting him with various winning strains, he did not depart, as they say, till he restored him to the bosom of the Church, affording a great example of true repentance, and a great badge of renewed birth, a trophy of visible repentance, when in the close of the age the angels receive those who are truly penitent into heavenly habitations, radiantly rejoicing, hymning their hymns, and opening the heavens.

One ancient writer says Smyrna was the city. Rufinus adds that John afterwards made the youth a bishop. Be those things as they may, the story beautifully shows the mighty, all-conquering power of love in winning souls to Christ.

Another beautiful story is told by Cassian, a monk of about 420 A. D. Since it was written or appears for the first time at so late a date, and is told by this monk alone, it is not deserving of much confidence. However it is truly characteristic of the apostle. It tells us that St. John in his hours of recreation and rest was in the habit of playing with a tame partridge. On one occasion a young hunter who was very eager to see him, could hardly conceal his surprise, and even his disapproval, finding him thus occupied. He doubted for a moment whether this could really be the survivor of the apostles. "What is that thing which thou carriest in thy



hand?" asked John. "A bow," said the young man. "Why then is it unstrung?" "Because," said the youth, "were I to keep it always strung it would lose its spring and become useless." "Even so," replied the apostle, "be not offended at this my brief relaxation, which prevents my spirit from waxing faint."

There is not so much beauty in the figure of the bow which is never unbent as there is in the old man's tenderness for one of God's humble creatures. Even Moses, the great legislator and teacher of nations, was not above teaching boys not to take the mother bird when they took the young from the nest. And of him a very beautiful Rabinic legend is told which closely resembles, in spirit at least, the one above. It says that he once followed a little lamb far into the wilderness, and, finding it, took it into his arms, saying, "Little lamb, thou knewest not what was good for thee. Come unto me, thy shepherd, and I will bear thee to thy fold." And God said, "Because he has been tender to the straying lamb, he shall be the shepherd of my people Israel."

"He prayeth well who loveth well,  
Both man and bird and beast,  
He prayeth best who loveth best  
All things, both great and small;  
For the dear God who loveth us,  
He made and loveth all."

One other tradition has gained almost universal acceptance. It is that when St. John "tarried at Ephesus to extreme old age, and could only with difficulty be carried to church in the arms of the disciples, and was unable to give utterance to many words, he used to say no more at their meetings than this: 'Little children, love one another.' The disciples and fathers who were there, wearied with hearing always the same words, said, 'Master, why dost thou always say this?' 'It is the Lord's command,' was his worthy reply; 'and if only this be done, it is enough.'"

Concerning the death of St. John we are left in absolute darkness so far as trustworthy history goes. He was called a martyr because of the many deaths he is said to have suffered. Farrar says, "We may assume it for certain that, so far as the early Fathers knew, he died quietly at Ephesus of extreme old age." Not only was the supposed end of his career shrouded in

legendary myths, but his life down through the ages has been a subject of reviving tradition.

It is said that he lived in the reign of Trojan. That would have made him nearly ninety-eight. The *Chronicon Paschale* says he lived one hundred years and seven months, and pseudo-Chrysostom that he lived one hundred and twenty. Legend said also that he had been taken alive to heaven like Enoch and Elijah, "and that sometimes he still wandered and appeared on earth." Theodoret the historian tells us that the Emperor Theodosius on the eve of a terrific battle beheld the Apostle John riding on a white horse. This omen Theodoret interpreted favorably, and the next day's encounter proved a fortunate one to him. It is claimed that Gregory Thaumaturgus saw him in the fourth century, and Edward the Confessor in the tenth century claimed a similar privilege, which came perhaps as a reward for his piety. The vision which this penitent potentate received is now to be seen represented on the screen of the Confessor's Chapel in Westminster Abbey.

In the early part of the sixteenth century he appeared, so it is claimed, to King James IV., on the eve of the fatal battle of Flodden. This seems to have been his last visit to the kings and princes, or else they have been either too modest to tell of it or feared their subjects would not believe them if they should tell it.

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### SACRED.

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Deep in each artist's soul some picture lies  
That he will never paint for mortal eyes;

And every author in his heart doth hold  
Some sad, sweet tale that he will leave untold.

C. B. MORGAN

## MORE ABOUT TITHING.

BY WILLIAM B. PRESTON, PRESIDING BISHOP OF THE CHURCH.

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The following communication on the subject of tithing was received by the Editors of the ERA and submitted to Bishop Preston for consideration. He has very kindly answered the questions and we herewith publish the two communications.

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### THE LETTER ADDRESSED TO THE EDITORS OF THE ERA.

DEAR SIR:

In No. 4, Volume II of the ERA we notice an article from the Presiding Bishop of the Church in answer to an inquiry upon the question of tithing, which to us does not cover the ground so as to make it explicit; we know what the revelation on the subject says and the authority quoted, but those references do not give satisfactory answers to the cases that arise. We therefore ask you one or two further questions as follows:

Take the case of a farmer who borrows or buys grain to plant his crop and is under the necessity of employing a hired hand during the year to help him in farming. Now, shall the farmer pay back the grain borrowed or purchased to plant, and after deducting that and the value of the services of the hired help from the products of the farm, then on the remainder pay one tenth as a tithing? Or shall he pay one-tenth of that produced without considering the above named expenses? And if he pays without considering the expenses of hired help, or rather without first deducting it from that produced, and the hired man then pays a tenth on that given him for his services, is not more paid on the products raised than is contemplated by the law?

Again, take the case of a laborer who living in A——, gets a job of work in B——, and goes by rail at an expense of, for the round trip, \$100. He earns at the job \$1,000 including his local expenses. What is his just tithing on the \$1,000?

By answering these questions you will greatly oblige, and it will give satisfaction to a great many people now at sea on the question.

Very respectfully,

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### BISHOP PRESTON'S ANSWER.

In answering these questions, Bishop Preston submitted the following letter to the Editors of the ERA:—

DEAR BROTHER:

I beg to acknowledge receipt of your letter dated March 7th, enclosing a communication from two of the brethren on the subject of tithing. These brethren propound further questions concerning the law of tithing, claiming the letter published in the March issue of the IMPROVEMENT ERA was not sufficiently explicit.

The first question is: "Take the example of a farmer, who borrows or buys grain to plant his crop, and hires help during the year to assist him on the farm. Now shall the farmer pay back the grain borrowed or purchased to plant his crop, and after deducting that and the value of the services of the hired help from the products of the farm, then pay on the remainder one tenth as a tithing; or shall he pay a tenth of that produced without considering the above named expenses?" He should deduct the grain borrowed to plant the crop and also the amount paid to his hired help. The balance is his *interest*, from which he should pay one tenth to the Lord's storehouse, as a tithing; the hired help should pay his tithing on that which the farmer pays to him for services.

The second question is "A working man gets work in another town. He goes by rail at an expense of \$100, and earns \$1,000, including his local expenses. What is his just tithe on the \$1,000?" This man would have \$900 as his *interest*, on which he would be owing the Lord's storehouse one-tenth, or \$90, leaving \$810 with which to support his family, educate his children, pay his fast offerings and donations for the poor, assist in spreading the Gospel, donate for local benefits, (as meeting-

houses and their maintenance) support the Mutual Improvement Association, etc., etc., and thereby manifest unto the Lord that he is worthy of all the blessings promised to those who strictly observe the law of tithing in the spirit and meaning thereof.

If the Latter-day Saints will study the revelation on tithing with prayerful hearts and a desire to understand what the Lord meant when he gave the revelation to the Prophet Joseph Smith in answer to his prayer on July 8th, 1838; "O Lord! show unto thy servant how much thou requirest of the properties of thy people for a tithing" (see Doc. and Cov. Page 418,) they will be able to more readily understand the law of tithing as it applies to his people in all the varied pursuits of life.

I can bear testimony that the Lord is always ready and willing to answer the prayers of his people, if they will ask in faith. The heavens and earth are full of blessings for those who manifest in their lives their willingness to keep all the commandments of God, revealed for the salvation of mankind.

## EDITOR'S TABLE.

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### OFFICIAL ANNOUNCEMENT.

THE ARTICLES OF FAITH, BY DR. JAMES E. TALMAGE.

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During the early part of April there will be issued by the *Deseret News* a new Church work entitled "The Articles of Faith," the same being a series of lectures on the principal doctrines of the Church of Jesus Christ of Latter-day Saints, by Dr. James E. Talmage. The lectures were prepared by appointment of the First Presidency, and the book will be published by the Church. It is intended for use as a text book in the Church Schools, Sunday Schools, Improvement Associations, quorums of the Priesthood, and other Church organizations in which the study of Theology is pursued, and also for individual use among the members of the Church. The work has been approved by the First Presidency, and I heartily commend it to the members of the Church.

LORENZO SNOW.

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### ANSWERS TO INTERESTING QUESTIONS.

A communication recently received introduces a number of questions as follows:

"While in conversation with an investigator of the Gospel a short time ago, among many other propositions considered both pro and con, the following questions were presented, to which, so far, we have not found a satisfactory solution.

First: By comparing chapter ten Book of Moroni, from the 9th to the 17th verses, with I Corinthians, 12th Chapter, from the 8th to 11th verses, one finds the wording so nearly alike that the Book of Mormon passage seems to have been paraphrased from the writings of Paul. How is it that Moroni could use almost exactly the same words in dealing with the same subject as Paul did in writing to the Corinthians? The unbelievers dismiss the subject by claiming that the Book of Mormon was written by a man in our own day and that the passage above referred to in the Book of Mormon was simply copied from the New Testament. How must we explain the subject to unbelievers?

In order that the readers of the ERA may have the matter fairly before them we quote side by side the passages in question.

#### BOOK OF MORMON.

9. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

10. And to another, that he may teach the word of knowledge by the same Spirit;

11. And to another exceeding great faith; and to another, the gifts of healing by the same Spirit.

12. And again, to another, that he may work mighty miracles;

13. And again, to another that he may prophesy concerning all things;

14. And again, to another, the beholding of angels and ministering spirits;

15. And again, to another, all kinds of tongues;

16. And again, to another, the interpretation of languages and of divers kinds of tongues:

17. And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as he will.

#### NEW TESTAMENT.

8. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

9. To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit;

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

It will be observed that while the same general principles are treated very much alike by each of these ancient writers, still the difference in language is considerable; and furthermore the passage in the Book of Mormon is by far more explicit than the teachings of Paul; but the point of the question is, how is it that these passages are, after all, so nearly alike, and are unbelievers justified in the conclusion that the language in the Book of Mormon is merely a paraphrase of the language of Paul?

The answer to the question is, certainly not; for doubtless both Paul and Moroni learned these truths from the teachings of the same master, *viz.*, the Lord Jesus Christ. No one of course will profess to believe that all the teachings of Jesus are found in the New Testament Scriptures. In closing the Gospel according to St. John, the writer says:

"And there are also many other things which Jesus did, which if they should be written every one I suppose that even the world itself could not contain the books that should be written."

We are of the opinion that the same could be said of the Savior's teachings also, Jesus doubtless taught elaborately "all things concerning the kingdom of God," and from those teachings Paul learned what he here explains to the Corinthians; and when Jesus was among the Nephites he undoubtedly taught the same doctrines, which by tradition, and also perhaps from the records of the Nephites, Moroni learned the same great truths with regard to the diversity of gifts enjoyed by those possessing the Holy Ghost. The plain solution of the seeming difficulty then is this: That Paul and Moroni learning these doctrines from the same teacher, expressed them in language somewhat alike when teaching others, being inspired so to do by the same Spirit—the Holy Ghost.

"Also explain," says our questioner, "the likeness in the language between Moroni, Chapter 7, verse 45, and I Corinthians, 13: 4th to the 7th verses.

These quotations we also place side by side:



## BOOK OF MORMON.

45. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

## NEW TESTAMENT.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

The explanation of course is the same as that above: Both Paul and Moroni learned about the doctrine of charity from Jesus Christ, and are doubtless quoting what would very nearly be his language on the subject.

"Second: How is it that the Book of Mormon is called the stick of Ephraim, when in Chapter x., Book of Alma, 3rd verse, it is said that Lehi was a descendant of Manassa, who was the brother of Ephraim?"

The answer to this question is, that while it is true that Lehi was a descendant of Manassa, yet the family of Lehi was not the only family which came to the Western Hemisphere under his and his son Nephi's leadership. There was the family of Ishmael who joined them in the wilderness of Arabia. This apparently was a very large family, for we read that as they journeyed from Jerusalem to the encampment of Lehi in the wilderness, that Laman and Lemuel, the brothers of Nephi, who had accompanied the expedition, and "two of the daughters of Ishmael, and the two sons of Ishmael, and *their families* did rebel against us," that is, against Nephi, his younger brother Sam, and Ishmael, and the latter's wife and three daughters.

It may be possible also that Sariah, the wife of Lehi was of the tribe of Ephraim, as the early custom in Israel of marrying only within the respective tribes had been for some time but loosely observed.

It must also be remembered that Zoram, the servant of Laban accompanied Nephi into the wilderness; and although nothing is said of his tribal descent, it is not impossible that he was of Ephraim; and the family of Ishmael undoubtedly were Ephraimites. We understand that the Prophet Joseph explained that the first part of Mormon's abridgement of the Nephite record which was stolen from him by some of the friends of Martin Harris, made clear the fact that this family of Ishmael was of the tribe of Ephraim; and it would appear that said family was even larger than that of Lehi, for two of his sons evidently had families, since we read of Ishmael's "two sons and their families" rebelling against Nephi; so that there is every reason to believe that the descendants of Ephraim largely predominated in Lehi's colony.

Moreover, shortly after the departure of Lehi's colony from Jerusalem, another colony under the leadership of Mulek, son of King Zedekiah, left Jerusalem with a colony, and finally landed in the southern part of North America and subsequently established the great city of Zarahemla. Concerning the number of this colony and the descent of the people who constituted it, we have but very little information. Mulek of course was a Jew, and doubtless there were others of the same tribe in the colony, but there may also have been a number of Ephraimites in the colony which he brought to America. In any event, it is possible that the Ephraimites in these several colonies constituted the greater part of the people, and from the fact that the record of these several colonies is called the stick of Ephraim by inspired writers, it is quite evident that the Ephraimites did preponderate.

Third: "It was claimed, in the conversation referred to, that the words used in the Doctrine and Covenants, Sections iv, vi, xi, xii and xiv, about the fourth verses, to the effect that 'yea, whosoever will thrust in his sickle and reap, the same is called of God,' is not harmonious with the Mormon doctrine that a man must 'be called of God as was Aaron.'"

The language quoted above as appearing in the several revelations enumerated, is not at all out of harmony with the Mormon doctrine referred to. The fact that a person has a desire in his heart to "thrust in his sickle and reap," would be an item of evi-

dence of the operation of the Spirit of God upon him, and a witness to him that God's voice was calling him unto that work; but he was not and could not be authorized by that fact alone to officiate in things pertaining to God until divine authority should be given unto him, and he "called of God as was Aaron."

The work of the Lord at the time these revelations were given was just beginning its existence in the earth. The Church was not yet organized, but the Spirit of the Lord was operating upon the minds of a number of men who afterwards became prominent in establishing the work of the Lord in the earth, and the fact of God's Spirit operating upon their minds, giving them an earnest desire to "thrust in their sickles and reap" God's harvest was considered an evidence that they were called of God, and in time would be authorized by him by receiving divine authority, both to preach the Gospel and administer its ordinances. That this is the proper exegesis of the matter, is to be found in the fact that in each of the cases cited, the men who were inquiring of the Prophet the will of the Lord concerning them, were afterwards ordained to the Holy Priesthood and authorized to assist in building up his kingdom.

As the fourth question submitted in this communication requires a rather lengthy explanation, we shall defer answering it until the publication of the next number of the ERA.

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#### NOTES.

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Sorrow, it should be remembered, is within us, and not in the things about us; so is it with joy.

Every attempt to make others happy, every step forward in the cause of what is good, is a step nearer to true manhood.

Great wealth is either a great blessing or a great curse. It is seldom neutral. Great wealth, like great waters, needs constant motion to prevent stagnation and death.

There is no real elevation of mind in a contempt of little things. It is, on the contrary, from too narrow views that we consider those things of little importance which have, in fact, serious consequences.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.

If you wish to be miserable you must think about yourself, about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch. You will be as wretched as you choose.

The most careful searcher after facts will not arrive at the whole truth about them without some play of the imagination. Facts are isolated, and it is only when their mutual relations are discovered that their full meaning is revealed. Without the imagination science would bring us no new discoveries and reveal to us no new truths.

Fight your own battles. Hoe your own row. Ask no favors of any one, and you will succeed a thousand times better than one who is always beseeching some one's influence and patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will be a long one perhaps; but, in carving your own way up the mountain, you make each one lead to another, and stand firm while you chop still another out. Men who have made fortunes are not always those who have had a fortune given them to start their business career with.

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### IN LIGHTER MOOD.

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"That youngest boy of yours does not seem to be a credit to you," said a white employer to uncle Mose. "No, sah," replied uncle Mose—"he is the wustest chile I has! He is mighty bad! He's de white sheep ob de fam'ly, sah."

\* \* \*

Countryman, to dentist: "I won't pay nothing extra for gas. Just yank her out, if it does hurt." Dentist. "You are plucky, sir! Let me see the tooth." Countryman: "Oh, 'tain't me that's got the toothache, it's my wife! She'll be here in a minute."

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A witty Bostonian, going to dine with a lady, was met on his arrival by his hostess with an apology. "I could not get another man,"

she explained, "and we are four women, and you will have to take us all in to dinner." "Fore-warned is four-armed," said he with a bow.

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An English gentleman went to a little village for a week's fishing on Loch Tay. He was very unlucky, catching nothing for the first five days. Of course his hotel bill and his having a boatman to pay made the fishing rather expensive. On the last day however he killed a fine salmon. "Hamish," said the gentleman to the boatman, "do you know that fish cost me about twenty pounds?" "Aweel sir," quoth Hamish, who took life very easily, "a' things be mixed wi' mercy. It's a blessing ye dina catch ony mair."

\* \* \*

At one time when the late Phillips Brooks was recovering from an illness so severe that many of his friends were not allowed to see him, Robert Ingersoll called upon the bishop, who came downstairs to see him. "Why," said Ingersoll, with surprise, "how is it that you honor me by seeing me when you have refused your friends?" "Well, you see," slowly replied the dear bishop, "I knew I should see my friends in the next world, but thought that this might be my last chance of seeing you."

\* \* \*

A few days ago the principal of a well-known school in a western city visited a class of little boys. She gave them a talk on Indians, and emphasized the fact that these were the first people here. A small boy at her elbow became very thoughtful, and finally said: "The Indians was not the first people here. A lady and gentleman was here before them." After awhile the teacher asked the boy what he knew about this first couple, and he informed her that they had lived in a beautiful place, but one day they ate apples, and "then the Lord fired them out."

\* \* \*

A good many years ago I, with many others, was waiting in a certain postoffice for the mail to be distributed. One of the group spoke of the dreadful disease of small-pox in a certain family in Newport. "How do you know, John, that those people have it?" "Oh, I get letters from them; awful disease." "But do you know, John, that there is danger in getting letters from such sources? There is danger of contagion; you should be very careful." "Gad, man, I take good care of that; I never answer any of them."





**M. L. A. MALE CHORUSES (300 VOICES.)**

Salt Lake City. Organized January 20, 1899. E. STEPHENS, Director.

## OUR WORK.

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### TRAINING YOUNG MEN TO SING.

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More and more of late years have our missionaries felt the need of more practical musical training. Those who have cultivated this gift have found it of unmeasurable benefit to them in their labors. And those who have neglected it have had many causes for deep regret. Prof. Stephens, who is in receipt of scores of letters from his "boys" in the missionary field, quotes us a few expressions, as follows: "Never have I been refused entertainment where I have been able to sing one of our songs; nor ever afterward failed to get a welcome to return to the same place." Another says, "If we but have a chance to sing, the bitterness of opposition seems at once to melt; and our message is respectfully listened to." Another, "Our singing makes us hosts of friends," etc. Presiding Elders of various missions too have testified to the great benefit of good singing. Apostle Taylor and Elder Kimball being especially enthusiastic advocates of it. All this and numerous inquiries from brethren in charge of music in the Young Men's Mutual Improvement Associations in various stakes have caused Director Stephens to give the matter much thought and study. The result of which he has of late been experimenting upon with splendid success. He first wrote a letter to the presiding authorities of the Young Men's Mutual Improvement Associations of the Salt Lake Stake, offering to train a number of young men from each Association (any number not over fifteen from each, as the hall would not hold more if every city ward availed itself of the privilege) to sing hymns and choruses in parts. The aim being to prepare them to sing such selections either singly (the melody) or in two, three and four parts when that number met together. Instructions in improving and using well their voices would be given; "pitching" the tunes,



etc., and especially harmonizing or "part singing" would be well practiced. In addition to the benefit derived by each individual from the training, whether at home or abroad, the concentrating of the many members for practice and training would give birth to a magnificent male chorus, and would become a mighty artistic factor in our advancement musically as a community, in addition to giving its members and the public the pleasing pleasure of the results of such efforts.

That no financial consideration might stand in the way of the experiment, Brother Stephens furnished hall, lighted and heated, arranged, taught and published the selections used, at his own expense, with the understanding that when competent, the chorus would give a concert under their auspices, 'to raise funds with which to reimburse him—he even risking the entire expense of giving such concert (amounting, in the tabernacle, to between two and three hundred dollars). The first three months have proven wonderful possibilities, the young men generally having fine, though uncultivated, voices. They give the closest attention and often call forth the warmest praise from their leader. Three hymns and two choruses are now well mastered. And the effect of the large group of fine, robust voices is electrifying. The chorus is divided in four parts, though the hymns are as yet sung in three, specially arranged for male voices, and every member of the chorus learns each of the parts, so that if desirable each one could teach the same to the entire association to which he belongs.

The ERA will in future numbers give a detailed outline of Director Stephens' mode of working for the benefit of musical directors generally, who may wish to benefit by it. A group picture, taken recently, of about three hundred male members of his chorus, (as well as another of nearly five hundred of a ladies' chorus of similar intent,) gives a glimpse of what this move will lead to. "Talk about musical festivals," says the enthusiastic teacher—"our Improvement Associations will yet hold some of the most interesting the world has known." And as we look at this fine beginning and mentally bring together ten, twenty, or even fifty such "beginners" we acquiesce. Like a mighty river, it will be unspeakably grand. But like the mighty river, too, all divided up into irrigation streams to reclaim the barren deserts, will its integral parts scatter over a wide world and in doubly sweet music sing into the hearts of men the true message of salvation.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*February 17th, 1899:* The State Senate passes the bill for the removal of the University of Utah to the hill side east of Salt Lake City.

18th: In the joint assembly of the State Legislature Representative Albert A. Law, of Cache County, accuses A. W. McCune, candidate for United States Senate, of bribery. A committee consisting of Senators Shurtliff, Whitney and Howell and Representatives Mansfield, Cummings, Sorenson and Stewart was appointed to investigate the charges.

\* \* \* After a long and hard struggle against obnoxious resolutions the majority of the committee on resolutions of the National Council of Women, in convention at Washington, D. C., report the following resolution, which is adopted:

Whereas, The National Council of Women of the United States stands for the highest ideals of domestic and civic virtue, as well as for the observance of law in all the departments, both State and national; therefore,

Resolved, That no person should be allowed to hold a place in any law-making body of the Nation who is not a law-abiding citizen.

The minority report, which was defeated, recommended the following:

Whereas, As the passage of the Edmunds bill (so called) established the law of monogamic marriage as binding upon all citizens of the United States; therefore,

Resolved, That no person shall be allowed to hold a place in any law-making body of the Nation who is not in this and in all other matters a law-abiding citizen. \* \* \* The French assembly elects Emile Loubet President of France.

Emile Loubet, who until his election to the Presidency was President of the French Senate, was born at Marsanne, on December 1, 1838, was educated for the bar and began his practice at Montemidar. He entered political life in the general election of 1876 when he professed himself a Republican and opposed to general and complete amnesty. He was elected by a great majority and at once associated himself in the Assembly with the Republican left.

After having been twice re-elected to the Assembly he became a candidate for the Senate in his old department and was elected in 1885. He became a member of the first Tirard Ministry, which only survived for three months, holding the position of Minister of Public Works. When M. DeFreycenet declined to undertake the presidency of the council he was entrusted with the reconstruction of the Ministry and took the position of Minister of the Interior from which M. Constans had retired in 1892.

19th: Serious riots occur in Paris, France, between friends and opponents of the newly elected president, Emile Loubet.

20th: A one-third interest in the Highland Boy mine, Bingham, Utah, is sold to the Standard Oil Company for \$4,000,000. \* \* \* The House Committee on Election of President and Vice-President acts favorably on the proposed Constitutional amendment in relation to polygamy in the United States. The title of the resolution they will introduce is as follows:

"Proposing amendments to the Constitution prohibiting polygamy within the United States and all places subject to their jurisdiction and disqualifying polygamists for election as Senators or Representatives in Congress."

A new article of the Constitution also is provided as follows:

"Article XVI, Section 1. Polygamy shall never exist within the United States or any place subject to their jurisdiction.

"Sec. 2. Congress shall have power to make all needful laws to enforce this article and punish its violators."

22nd: The rebels start serious fires in Manila and a night of great excitement is passed. Inestimable damage is done and hundreds of the inhabitants are rendered homeless. \* \* \* The inhabitants of Negros, an island of the Philippines raise the Stars and Stripes and notify General Otis that they are ready and willing to accept any proposition the Americans have to offer.

23rd: The funeral of the late President Faure, of France, occurs in Paris.

24th: The navy department receives the following dispatch from Admiral Dewey at Manila:

MANILA, FEB. 24, 1899.

For political reasons the *Oregon* should be sent here at once.

DEWEY.

The *Oregon* arrived at Honolulu on February 5th, according to a dispatch received from San Francisco today.

27th: The House of Representatives passes the army reorganization bill.

28th: The German government has placed the lives and property of its subjects in the Philippines under the protection of the United States and ordered the withdrawal of all her war vessels.

March 1st: The House of Representatives passes the army reorganization bill by a vote of 203 to 32. This removes the possibility of an extra session of Congress. \* \* \* Lord Herschell, one of the high joint commissioners of the Anglo-American-Canadian high joint commission, dies in Washington, D. C., of heart failure; resulting from the effects of a fall received in that city during the time the streets were blocked with snow.

3rd: The President nominates Rear Admiral George Dewey to be Admiral of the Navy, and Brigadier General Elwell S. Otis to be Major General by brevet.

The Senate confirms both nominations.

4th: The mining town of Alta, situated at the head of little cottonwood canyon, Salt Lake County, is entirely destroyed by a snowslide. No lives were lost, the miners who were in the town taking refuge in the mines. \* \* \* The War Congress adjourns without date. \* \* \* The official statement of Representative Joseph G. Cannon of Illinois, the chairman of the House Appropriations committee, summing up the appropriations of the Fifty-fifth Congress, shows an aggregate appropriation by the entire Congress of \$1,566,890,016, and, for the session just closed, a total of \$673,658,200, with authority for contracts subject to future appropriations amounting to \$50,000,000. \* \* \* Admiral George Dewey raised his flag as an Admiral on board the *Olympia* this morning and was saluted by the guns of the forts, of the foreign war-ships, the British cruiser *Narcissus*, and the German cruiser *Kaiserin Augusta*, and by the American ships in port.

5th: The Naval magazine in La Goubbran, France, explodes. Many people are killed and injured, and much property damaged.

6th: The committee appointed by the legislature to investigate the charges of bribery against A. W. McCune, present a majority report signed by senator Whitney and representatives Cummings, Mansfield and Sorenson exonerating A. W. McCune, and a minority report signed by Senators Shurtliff and Howell which practically convicts him of using money to secure Law's vote.

8th: Geo. Q. Cannon is nominated in the joint assembly, for United States Senator.

9th: The Joint Assembly of the Utah Legislature adjourned sine die at 12 o'clock p. m., without electing a United States Senator. Utah will now be two years with only one Senator.

11th: The Cuban Military Assembly impeaches General Gomez and removes him from the command of the Cuban army, for insubordination and disobedience to the Assembly.

12th: The State Senate passes the appropriation bill which aggregates \$1,150,000. \* \* \* A skeleton discovered among the rocks about four miles west of El Morro, Cuba, is positively identified by General Leonard Wood as that of Admiral Villamil, who commanded the Spanish torpedo boat destroyers at the naval battle which occurred off Santiago, July 3rd, 1898.

13th: A large number of volunteer army officers are honorably discharged, to take effect in April and May \* \* \* Dispatches received from Tokio, Japan, state that the Mikado contemplates the adoption of Christianity as the national religion.

15th: The American troops rout 3000 Filipinos near Manila after a hard-fought battle.

16th: The Utah Legislature adjourns sine die. \* \* \* After a fierce encounter at Cainta the American forces defeat the Filipino insurgents with heavy loss to the latter.

17th: The queen regent of Spain signs the treaty of peace with the United States.

18th: A severe tornado sweeps over Alabama, Mississippi and Arkansas, doing immense damage. Many lives are lost. \* \* \* The California legislature adjourns having failed to elect a Senator. \* \* \* The *Oregon* arrives at Manila in fine condition. The following cablegram is received at the Navy department:

MANILA, MARCH 18th.

*Secretary of Navy, Washington:*

The *Oregon* and the *Iris* arrived today. The *Oregon* is in fit condition for any duty.

DEWEY.





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stamped below.

A fine is incurred by retaining it  
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